The Outlook

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The Dreyfus Affair We comment elsewhere on the infamous verdict pronounced last Saturday at Rennes in the case of Captain Dreyfus, charged with having divulged French army secrets to a foreign power. As throwing light on the case, last week's testimony was important. To be sure, the deposition of Colonel du Paty de Clam turned out to be principally a reiteration of his version of the case as given before the Court of Cassation, but evidence of the first order was furnished by M. Trarieux, ex-Minister of Justice, who was able to show, through his relations with the Italian Ambassador, an official declaration by the Italian Government that its agents never had relations with Dreyfus. Colonel Jouaust tried to check the flood of M. Trarieux's eloquent denunciation of Esterhazy, but the orator's stinging words were greeted with a storm of applause. Particularly interesting testimony then came from M. Cochefort, Chief of the Detective Department, who described the dictation scene at the office of Colonel du Paty de Clam, in October, 1894. Dreyfus had received an invitation to call there at a certain time. On arriving, Colonel du Paty de Clam asked him to write a letter at his dictation. Dreyfus had scarcely finished when his superior came toward him and cried, "In the name of the law I arrest you! You are accused of the crime of high treason." Dreyfus replied, "An officer is not arrested in this way. Give me an intimation of the infamy that you pretend I have committed. I am innocent. I am the victim of an infernal plot." Cochefort added that on a side table was a revolver, and Dreyfus, noticing the weapon, cried, "I will not take my life. I will live and prove my innocence." It is remarkable that at convenient times, Henry should have been provided with a razor, Lemercier-Picard with a rope, and Dreyfus with a revolver.

Dreyfus and Germany Ten days ago the semi-official "Kölnische Zeitung" had declared that, after the failure of the Italian Major Panizzardi and the Austrian Colonel Schneider to convince the French people, the German Colonel Schwarzkoppen's further intervention in behalf of one innocently sentenced would seem to be futile, especially since Germany had already done more than could be expected by Count von Bülow's solemn declarations, given as representing the Empire and the Emperor, and Colonel Schwarzkoppen's word of honor in his statements in November, 1897, that he never had any relations with Dreyfus. However, after the court had admitted as testimony the fantastic tale of Czernuski, the Servian refugee and foreign governmental agent, Maître Labori demanded an equal favor for the defense, and telegraphed to the German and Italian Governments to see whether he could obtain the presence of Colonel Schwarzkoppen and Major Panizzardi. The next day he received semi-official information that the military attachés would be unable personally to appear, but that they would answer the questions of a commission sent by the court martial. The energetic advocate therefore proposed that the court appoint a rogatory commission and that the depositions be received by telegraph. These proffered depositions would have solved all doubts and have been conclusive in the prisoner's behalf.

❀

Evidence Ignored The court retired to deliberate, and, on returning, Colonel Jouaust, President of the court, read the astounding decision that he was competent to order the commission, though the judges as a body could not. Thereupon Colonel Jouaust refused to appoint, and the evidence of the

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attachés was excluded. Not only was it his duty to receive all evidence directly bearing on the case, but the refusal to hear the attachés was a slight on their respective countries. More than this, according to the court's own precedent, that particular testimony should have been secured. Colonel Jouaust had himself set the example, first of getting testimony by commission in the case of Colonel du Paty de Clam, and, secondly, in receiving testimony from Czernuski, a foreign agent. It was a tremendous responsibility which the President took upon himself, even though he was only the mouthpiece of the whole body of judges. In this connection came the most important testimony of the week. M. Paléologue, of the French Foreign Office, declared that Prince von Münster, the German Ambassador, had asserted not only the innocence of Dreyfus, but also the guilt of Esterhazy, and that a statement in the Foreign Office would prove it. The day following, the "Reichsanzeiger," the official paper of the German Government, declared that it was authorized to repeat the declarations which the Imperial Government had made concerning Captain Alfred Dreyfus. These were: (1) In December, 1894, and in January, 1895, after obtaining the Emperor's orders, Prince von Münster repeatedly told M. Hanotaux, French Foreign Minister, M. Dupuy, Prime Minister, and M. Casimir-Périer, President of the Republic, that the Imperial Embassy in France never had, either directly or indirectly, any relations with Dreyfus. (2) On January 4, 1898, in the Reichstag, Count von Bülow, German Secretary of State, made the following statement: "I declare in the most positive manner that no relations or connections of any kind ever existed between the French ex-Captain Dreyfus, now on Devil's Island, and any German agent." Men wondered, therefore, whether, after the statements which would thus make the Government and the Emperor of Germany liars, the court martial would dare to convict Dreyfus.

❀

The Prosecution The fact that all the evidence was not taken will now be used by the Dreyfusards as patent proof that the court had already reached a conclusion, and that counsels' pleadings even might have been dispensed with had they not been a necessary part of legal procedure. But if it was already decided to condemn the accused, it was doubly criminal to reject testimony in his favor. At that time, however, many Dreyfusards declared that it would be insulting to Colonel Jouaust to attribute his refusal to any sentiment other than that he was already sufficiently convinced of Dreyfus's innocence to have no need of fresh evidence. Anti-Dreyfusards explained the President's ruling on the ground that the evidence of the two military attachés would be worthless, because they would, at any cost, be morally bound to save their agent. "What weight could be attached to the testimony of Schwarzkoppen and Panizzardi?" asked the anti-Dreyfusards. "A receiver of stolen goods must shield the thief as much as he can." Throughout the sessions the President and members of the court martial maintained a consistent attitude of hostility towards the prisoner's cause. Dreyfusards, however, interpreted the hostility as only an assumed one, to prevent complaint that the judges were partial to the accused. Last week, however, witnessed their open, not veiled, hostility. In addition to the Czernuski and attachés incidents, Colonel Jouaust actually refused to receive a paper on which Esterhazy had written a facsimile of the *bordereau*, thus proving himself its author. With the twenty-seventh session of the court martial the taking of evidence was completed. The summing up by Major Carrière for the prosecution surprised most readers by the absence of any careful analysis. In the face of clear proof to the contrary, the Government prosecutor naïvely declared that the 1894 trial had, like all French military trials, been honorably conducted. "It has been said that we military men are not clever and are not practical. Maybe that is so. But we are a simple and upright people, who proceed directly toward our duty, and our acts are always characterized by good faith." As to the *bordereau*, Major Carrière said that, apart from the question of the handwriting, upon which even the experts fell out, he thought that the references to covering the troops and the artillery formation were very significant. He pointed out that Esterhazy would have had

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no difficulty in securing the firing manual, therefore he could hardly have written that it was difficult to get, while Dreyfus could not easily have obtained it. In discussing the sentence about "going to the maneuvers," which has caused so much controversy, Major Carrière declared that it would have been impossible for Esterhazy to have written it. The prosecutor then referred to the complexity of the prisoner's character, and closed by a savage assault on Colonel Picquart, which was not based on any evidence before the court. Major Carrière's final word was not, as it should have been, "Weigh the evidence," but, "Weigh the importance of the two categories of witnesses, those for and those against the accused." Who were those in one of the categories? The superior officers of the judges.

❀

The Defense "The decision of the 1894 court martial," declared Maître Demange in his speech for the defense, "would have been different if the members of the court had seen samples of Esterhazy's handwriting." The lawyer dissected the documents submitted secretly to the first court martial, pointing out that they were either irrelevant or implicated Esterhazy. "If it were my duty to defend Esterhazy," added the advocate, "what could I say for him? His guilt cries to heaven, and yet you persist in disculpating him, in spite of his confession, and in accusing Dreyfus, against whom you can produce no palpable proof." Maître Demange then demonstrated not only that Esterhazy wrote the *bordereau*, but that Dreyfus could not have written it; while as to the one question before the court martial, "Did Dreyfus communicate to a foreign power the documents in the *bordereau?*" the lawyer, though no reference was made to the Mulhouse incident, tried to prove that he did not and that he could not have communicated them. Referring to Dreyfus's resolve on seeing the revolver, as given in the testimony of Detective Cochefort, Maître Demange exclaimed: "This purpose and this hope sustained him through the long years on Devil's Island, and bring him here today, when dishonor has been stamped on him before the world, and a stigma put upon his name and that of his beloved wife and children, demanding that the stigma be cleared away and that the innocence, of which he has never failed to boast, be proven before mankind." Maître Demange then read letters written by the prisoner while on Devil's Island, relating how the latter lay in irons, and how the guards, more pitiful than their officers, stole to him during the darkness in order to cleanse with rags the chafed sores upon his wrists and ankles. "Yet through all this ordeal," added the lawyer, "there was always but one cry: 'I am innocent.' Are these the thoughts of a traitor? Could a traitor keep his eye fixed on heaven in hope through all these agonies? Every page is filled with his protestations of his innocence and his love for his country and its flag. His words ring true; they come from his soul. The man who spoke them and wrote them cannot be guilty." When Colonel Jouaust asked Dreyfus if he had anything to say, the prisoner arose and with quiet dignity replied: "I am innocent. For five years I have suffered bitter torture. This I have endured for the honor of my wife and family. I believe I shall succeed, as I trust in the honor of this tribunal."

❀

The Verdict The court contemptuously disregarded the Government's request that the verdict be deferred until Monday, so as to eliminate the cause for possible Sunday outbreaks, and rendered its verdict on Saturday of last week. After two hours' deliberation the verdict was announced. It was "Guilty" with "extenuating circumstances," and sentenced the accused to imprisonment for ten years. The vote of the judges was five to two. Even a vote of four to three would have changed the verdict to such a disagreement as would have made condemnation impossible. The verdict of "guilty," therefore, was obtained by the narrow margin of one vote. The mention of "extenuating circumstances" may have been made to enable President Loubet to exercise his right of pardon. We hope that he may exercise it, and that speedily, even though he must act inconsistently with a recent speech in which he is reported to have said that every one ought to abide by the judgment of the court martial.

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The reduction of the original term of imprisonment may be a compromise with conscience on the part of those who, condemning the unhappy man, could not condemn him, as before, to a life imprisonment. Again, perhaps with some recognition of Dreyfus's innocence, but fearing the army and the majority of the French, the judges sentenced the prisoner to ten years, knowing that he had already suffered nearly half that term in solitary confinement, which, under French law, counts for double, and hence that he would be shortly released. The judgment will now be carried to the Military Court of Appeal, which is composed of superior officers under the presidency of a General. It is permanently constituted in Paris. If this Court should decide that the court martial erred in a matter of procedure, it will quash the judgment and order a new trial. The same right also belongs to the Court of Cassation, and should be exercised, now that the court martial has deviated from its instructions. It must be remembered that the court martial owes its existence to the Court of Cassation, and that while the Court of Cassation might have declared Dreyfus innocent, it confined itself to a unanimous expression of opinion, and gave to the court martial the honor of rehabilitating an innocent man. The officers composing the court martial have signed a recommendation for mercy, which has been forwarded to President Loubet. The danger of an outbreak from the Dreyfusards, especially from the Socialistic element among them, is now lessened by the diversion of public attention to the three chances for freeing Dreyfus: (1) through President Loubet; (2) through the Military Court of Appeal; and (3) through the Court of Cassation.

❀

Effect of the Verdict Captain Dreyfus was informed of the court's verdict in prison. His first remarks were: "Take care of my wife. Tell her to be of good heart. Help her to bear this cruel, unmerited blow. I think of her and my poor children. They will be branded as the children of a traitor, but I am innocent." The following day Dreyfus signed Maître Labori's application to the Court of Appeal, the law demanding that such a request be signed within twenty-four hours after the verdict is declared. The Sunday at Rennes was a calm holiday, nor were there public excitements at Paris. Some few slight disturbances occurred at Marseilles and Belfort. On Monday of this week the troops and gendarmes quartered at Rennes left. The journalists and others interested in the trial had already departed.

❀

The Transvaal Last week in the Transvaal Volksraad (or Parliament) President Kruger made an important speech. He claimed, first, that aliens had been offered equal rights with burghers, but had refused them; second, that "Mr. Chamberlain is striving to get the franchise, which the Outlanders do not want; but what he really desires is possession of the Transvaal. The burghers are willing to concede much for the sake of peace, but will never sacrifice their independence." President Kruger then eulogized Mr. Gladstone's action of retrocession in 1881 as a noble deed, urging the members of the Raad to show moderation, to send delegates to discuss matters, and, if possible, to make peace. With the thought of the outrageous Jameson raid ever in mind, it is small wonder that President Kruger and his coadjutors have gained the idea that the Transvaal is not only a political but also a topographical and a racial obstacle to British expansion. It must be admitted, too, that many of the present Outlanders are not such scrupulous persons as to fill President Kruger (who himself has not hesitated to break formal promises to the British) with that respect which he should have for intending citizens. These are they, undoubtedly, to whom he referred in the Volksraad when saying that they would betray their new allegiance, if they had it. After the President's speech debate was resumed on the interpellation of the Government respecting the concentration of British troops on the border, and the following resolutions were unanimously adopted:

The Volksraad, having considered that friendly correspondence is still passing between the two Governments, that the concentration of troops in great numbers near the border has a detrimental and restless effect on the inhabitants of the State, and that the Transvaal has lived in friendship and peace with all nations, and desires to continue to live

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in such friendship and peace, now declares its regret at the fact of concentration, and expresses the opinion that, in the case of eventualities which might lead to enmity or war between the two Governments, the cause would not lie with the Republic.

As regards the stoppage of ammunition at Delagoa Bay, the Volksraad trusts that the Government will act according to circumstances.

❀

British Aggression Great Britain's high-handed action in causing Portugal to stop Boer munitions at Lourenço Marques, on Delagoa Bay, has been resented also by the Orange Free State. Justice to that State has been secured, not by one of its Dutch subjects, but by a Dutch Afrikander, a British subject, himself holding the most exalted office in Cape Colony. Mr. Schreiner, the Premier, did not hesitate to say that, in time of peace, it was impossible to prevent importations of munitions into the Transvaal or into the Orange Free State. Sensibly acting on the Premier's statement rather than on the British Colonial Secretary's advice, Great Britain is now permitting the transit of ammunition from the East and West into the two Dutch Republics. The domineering manner in which the British "Forwards" sometimes conduct themselves was emphasized a day or two later by the London "Times" in commenting upon the inquiry from the Transvaal Government as to Great Britain's intentions in massing troops on its frontier. For some years the "Times" has been under the influence of Mr. Cecil Rhodes and of the British South African Chartered Company. The journal's defense of the Jameson raid will not be forgotten. Last week it actually claimed that the Transvaal's inquiry constituted a reason why Great Britain should enlarge her original demands of reform, adding that, even if the Transvaal now withdraws from an untenable position, the future cannot be determined on the same terms as were proposed at the Bloemfontein Conference, and that the British Government would be justified in annulling its previous offers.

❀

Action of the British Cabinet Though the British Cabinet has rarely met during the month of September, there was abundant reason for last week's meeting. The decision seem to have been not to summon Parliament, not to call out the reserves, and to send an installment of only ten thousand troops to South Africa. These will be made up half from India and half from England, and will increase the total British force in South Africa to nearly twenty-five thousand men—a sufficient force, probably, to secure colonial frontiers against incursion. It was also decided to demand immediate and categorical answers from President Kruger to questions recently asked of him. The Transvaal has now agreed upon a conference, but it is probable that President Kruger would never have conceded so much if the London Government had not shown such immediate war preparations as to force him to a more reasonable attitude. This attitude is also due to the influence of the Government of the Orange Free State and the leaders of the Afrikander party in Cape Colony, both of which influences have been steadily in favor of peace. Despite the sensational reports, therefore, from newspaper correspondents at London, Cape Town, Johannesburg, and Pretoria that passions were stirred to fever heat, the feared war between Great Britain and the Transvaal has not yet begun, and, we trust, will not be begun. Mr. Montagu White, Consul-General of the South African Republic in London, is reported as saying, "I assure you, on the authority of a Cabinet Minister, that there will be no war with the Transvaal," to which Dr. Leyds, Plenipotentiary of the South African Republic to the European Governments, adds that he does not believe in any forthcoming war, but that, if an attempt is made on their independence, the Boers will fight to the end. Mr. Rhodes, however, puts it in another and more brutal way when he declares that there will be peace because President Kruger must yield to irresistible force, and that henceforth the Transvaal will be in the hands of the Outlanders.

❀

The Outlanders We believe that the just demands of the Outlanders will be satisfied. Whatever of British ambition for supremacy still remains unsatisfied would be seemingly easily borne in comparison with a war which would not only awaken slumbering passions in the two white races, but also among the

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blacks as against the whites. The natives outnumber the whites four to one. The British have not forgotten the Kaffir, Zulu, and Matabele wars. Indeed, the natives were the original cause of dissension between Boers and British. Because they would not consent to the emancipation of their slaves without adequate compensation, the Boers were driven from Cape Colony and then from Natal. They think that the British would now drive them from the Transvaal also, despite their prior establishment, and therefore their prior and basic claim. They are narrow-minded and bigoted, but they are also brave and home-loving. They deny any obligation to enfranchise aliens because those aliens have made contributions to the treasury of their country, or because the aliens now greatly outnumber the Boers. They call attention to the example of a handful of Englishmen governing three hundred million natives in India, as showing that minorities do sometimes rule, and rule well. Unfortunately, the Boers have not ruled well. To the demand of the Outlanders for the franchise, the Boers reply that many of those who ask for it refuse to relinquish their allegiance to England, and yet they demand to have a voice in the guidance of the affairs of an internally independent country. The Boers correctly foresee an increase in the number of Outlanders, which must ultimately become, not a mere majority as now, but an overwhelming majority. If adequate representation in the Volksraad were given to the Outlanders, Transvaal legislation would be controlled, not in the interest of the Republic, but in that of those who are largely only temporarily in the Transvaal, and who expect some day to return to England with the wealth obtained from Johannesburg mines. Therefore, say the Boers, a grant of franchise and Volksraad representation to the English would inevitably lead to the loss of Transvaal independence. The Boer would become an alien in his native land. At the same time, it must be remembered that, when only one year's residence was required to secure the franchise, aliens were promised equal treatment with burghers. History shows how the residence required was successively raised until it reached a fourteen-year limit. The British pressure has reduced that limit during the past two months from fourteen to nine years, then to seven, and then to five, thus conceding the original demand made by Sir Alfred Milner, British High Commissioner for South Africa. The greatest difficulty in the whole situation, however, is found in the return condition demanded by the Boers, namely, a stipulation that England's suzerainty be dropped. However this is decided, the Boers are fighting a losing game. Their obstinate uncivilization cannot long stand out against the demands of the majority of the Transvaal's population for the franchise, representation in the Volksraad, an independent judiciary, freedom of the press, and other urgently needed reforms.

❀

French Renegades in Nigeria

If the reports about the conduct of two French captains, Voulet and Chanoine, remain uncontradicted, they are to be regarded henceforth as renegades, freebooters, and would-be founders of an independent dominion in or near Nigeria. The story is not only remarkable in itself, but throws curious side-lights on French militarism and on African empire-founding. Some time ago charges were brought against these two officers, who commanded a French expedition of five under-officers, twenty spahis (trained Algerians in the French army service), and some hundreds of irregular native African followers. It was alleged that they had killed natives, burned villages, and dabbled in slavery. An expedition was sent to arrest them, but they killed its French officers—one, it is said, when he was unarmed and although he was their superior in rank. They then gathered their followers, retreated into the wild country, and practically defied France, Europe, and civilization. What their future will be in this return to savagery makes an interesting question. They must know that France will send a large and well-armed expedition against them; probably they count on drawing slave-dealers and predatory chiefs to their aid, and hope to establish some kind of an independent rule; if this fails, they may become allies of the Sultan of Soko or some other native ruler who hates the European advance. Captain Voulet often expressed a desire to found a wild empire

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of his own, and it is evident that he must be of the type to whom the cruel exercise of power is dear beyond personal comfort. Such men have appeared from time to time in the pages of history, but rarely have they any permanent place.

❀

Pensions and the Grand Army

The annual report of Pension Commissioner Evans, published week before last, showed that the number of pensioners was two thousand less than a year ago, but that the expenditures were half a million dollars greater. The total number of pensioners is now 991,000, of whom three-quarters are surviving soldiers and one-quarter widows or other dependents. These proportions, however, do not hold good for the earlier wars, and will not long hold good for the Civil War, unless pensions to widows shall be limited to those who were married at the time of the war, and therefore made sacrifices for the country. It is interesting to note that there is but one remaining survivor from the war of 1812, as against 1,998 widows, and that four widows still remain from the Revolutionary War, which ended one hundred and sixteen years ago. The Commissioner sensibly recommended the repeal of the act of 1888 which permitted widows to claim large arrearage payments for years preceding the filing of their applications. These arrearage payments, he points out, offer a heavy inducement to fraudulent claims. The total of pension payments last year was $138,500,000, which brings the total since the Civil War to $2,400,000,000, or more than the entire value of all the real estate in the South at the time of the war. Altogether the report seemed fully to sustain the Commissioner's conclusion that "the pension laws are generous; their interpretation by the department has always been liberal; and their administration by the pension officials has been and is now far more liberal than the generous laws—always giving the benefit of the doubt in favor of the pensioner." Nevertheless the Grand Army encampment at Philadelphia last week adopted resolutions calling upon the President to abrogate rule No. 225, by which pensions to veterans not injured in the war are limited to those unable to earn a living by manual labor. It also demanded the revival of an abrogated rule (No. 164) by which veterans not injured in the war could obtain a separate rating for each of their present disabilities just as if these disabilities had been incurred in the service. The other demand of the encampment—that an independent income of $96 a year should not debar a widow from the receipt of a pension—is far more reasonable, but the Pension Commissioner is in no wise responsible for the present rule, which seems to carry out the intent of the law to save veterans and their widows from dependence on private or local charity. It is reported that President McKinley intends to stand by Commissioner Evans. We trust the report is true.

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The Maryland Republicans

The Republican Convention in Maryland last week renominated Governor Lowndes by acclamation, and adopted a platform indorsing the gold standard without qualification. "We believe," it declared, "in the gold standard, and that all our currency should be made by law redeemable in coin at the option of the holder." Upon this plank the Republican campaign will be centered. The remaining planks relating to National issues were as cautious as were all the planks of the Democratic Convention a few weeks ago. Upon the question of the Philippines the Convention merely demanded that "we retain and pacify them, and safeguard them in the interests of commerce, until the problem of their final disposition be solved." Upon the question of trusts it denounced "legislation merely for popular effect" that imperiled "business interests fairly capitalized and honestly managed," but favored laws "to suppress all combinations which create monopoly." A close contest is anticipated, though the Democrats believe that the ignoring of the currency issue in their platform will regain for them their old ascendency. Until five years ago the Democratic plurality was usually in the neighborhood of twenty thousand. In the Congressional election of 1894 the Republicans carried the State by a small plurality, which was increased to twenty thousand by Governor Lowndes in 1895, and to more than thirty thousand by President McKinley in 1896. Since that time the

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Republican pluralities have been narrow, but even in the Congressional elections last year the aggregate Republican vote was about five thousand greater than the Democratic. The confidence professed by the Democrats is based largely on their recent victory in the city election in Baltimore, when National issues were subordinate.

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The Press Censorship

Further light is thrown upon the censorship of the press exercised in Manila, against which the correspondents there (both those of Administration and anti-Administration journals) protested so vigorously recently, by a letter to the General Manager of the Associated Press in this country, written at Manila at his request by one of the Associated Press correspondents, Mr. Collins. This letter, it is true, shows a good deal of personal feeling and a strong bias against General Otis, but its positive affirmations would seem at least to make desirable some denial or explanation by General Otis. Mr. Collins asserts that, in the judgment of newspaper men who had worked in war times in Japan, Turkey, Greece, Egypt, and Russia, and even in Cuba under the Weyler régime, the censorship exercised in Manila was much more stringent than any before known to them. It is perfectly evident, as The Outlook has said before, that the test in the control of newspaper correspondence by generals in the field should be the question whether the matter sent might be used to the disadvantage of our army and the advantage of the hostile forces. At the outset these were exactly the restrictions laid down to the newspaper men, but, according to Mr. Collins, later on the censor repeatedly told correspondents that his instructions were "to let nothing go that can hurt the Administration," and that in the case of the petition of the business men of Manila to retain the existing system of silver currency, the censor said at first that he could not pass a despatch stating the facts "because that would be a lift for Bryan. My instructions are to shut off everything that could hurt McKinley's Administration. That is free silver." The absurdity of imagining that the point in question had anything to do with the silver question in this country is apart from the fact that such a despatch could not in any way give comfort to the enemy. In the end the despatch was passed. Mr. Collins describes at length the interviews of newspaper men with General Otis, which, after threats that the correspondents should be court-martialed or put off the island, ended in an assurance from General Otis that they might send anything not prejudicial to the interests of the United States. This was followed by some relaxation of the censorship; but afterwards, Mr. Collins asserts, the practice was made as rigid as before. We need not repeat here various assertions derogatory to General Otis made in the letter of this correspondent. He agrees with others that General Otis is perfectly honest, but considers that he is a bureaucrat who should not manage both the civil and military branches of the Government. The fundamental principle which should govern the treatment of correspondents is obviously to allow them to tell the people of this country the truth, except when the publishing of facts might be injurious to the carrying on of the campaign.

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Chicago's New Juvenile Law

The annual report of the General Superintendent of Police of the city of Chicago gives 77,441 as the total number of arrests made during the fiscal year. Of this number, 508 have been children under ten years of age, and 10,000 under sixteen, while 991 of these youthful offenders have been young girls. That the significance of these figures is being realized by the people of Illinois is shown in the passage by the last State Legislature of an act designed to regulate the treatment and control of dependent, neglected, and delinquent children. This new law, which has been in effect since the first day of July, provides for a separate court, to be known as the Juvenile Court, in all counties having over 500,000 population, with a special court-room, and a Judge whose duty it shall be to hear all cases coming under this act. The new law forbids the commitment of any child under the age of twelve years to a jail or police station, or, when sentenced, to confinement to any institution to which adult convicts are sentenced. In addition, the law—known as the

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Juvenile Law—provides for the appointment of probation officers, whose duties, technically defined, are to make such investigation as may be required by the Court, represent the interests of the child in court, furnishing the Judge such information and assistance as the Judge may require, and to take such charge of any child before and after trial as may be directed by the Court. Thus a much-needed reform has been inaugurated in the handling of youthful offenders. The child must be protected, both while waiting and after trial, from the contamination of adult criminals; he is insured a speedy hearing, and he has the assistance of a disinterested friend. It seems almost incredible that 508 children under ten years of age, in one year, should have been arrested and locked up in cells, having for their companions the dregs of society of a great city, yet such is the hard fact; and when one remembers that the time of confinement varies from a few days to weeks and even months, and that the charge is often but a trivial one, such as jumping on moving cars or truancy, one no longer wonders at the figures of the Superintendent of Police. The new law, ethically considered, is ideal; whether it is practicable remains to be seen. The fact that, while the Court has authority to appoint probation officers, the law declares that they shall receive no remuneration from the public treasury, would seem to indicate a faith in the disinterestedness of workaday people on the part of Illinois's legislators which experience has not always warranted. At the present time but two probation officers have been appointed, both women—Mrs. A. P. Stevens, of Hull House, and Mrs. Edna Sheldrake, representing the Northwestern University Settlement.

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The Peary Expedition

News has come by way of Newfoundland of last year's work of the Arctic expedition led by Lieutenant Peary. The steamship Windward has just arrived at Brigus in Newfoundland, and will be followed by the Diana, the other steamship which has been engaged in forwarding the work of the expedition. From October, 1898, to August of this year, Lieutenant Peary has been engaged almost constantly in leading sledge parties for the purpose of exploration. In this way he journeyed over more than fifteen hundred miles. His parties explored the coast-line in Ellesmere Island, and to some extent the interior of the southern part of Grinnell Land. The geographical discoveries and filling out of blank space on the current maps of these regions in all amount to a considerable scientific achievement. No serious attempt was made during this time to push an expedition far toward the Pole; it is probable that this will be done next season, if circumstances permit. The chief disaster recorded in the expedition so far is the crippling of Lieutenant Peary himself by the freezing of his feet on one of the sledge expeditions. This necessitated the amputating of several of his toes, and prevented him from carrying out further expeditions he had planned for this year. In other respects the members of the expedition are well, and have stood the extremely severe winter—perhaps the coldest winter known in the Arctic—on the whole without great suffering. The thermometer frequently recorded seventy degrees below zero, but, to compensate, there were comparatively few storms. Among the other expeditions made by the party was one to Fort Conger, once the headquarters of the explorer Greely, in Lady Franklin Bay, and the removal from that place of many relics and articles left by the Greely expedition. Several tons of provisions have been distributed at stations beyond Fort Conger, and other preparations have been made for a forward movement, with the aid of the natives, when next the season permits. The Fram, Nansen's vessel, which is now in charge of Captain Sverdrup, Nansen's former Captain, is reported as having been frozen in the ice, fifty miles south of the point attained by Peary's steamer, the Windward. Sverdrup proposes to push north this summer, land on the Greenland coast, work around its northern extremity, and come down the east coast, much of which has never been explored.

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American Social Science Association

Following the custom of many years, the American Social Science Association convened in Saratoga, September 4, for its annual meeting, open-

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ing with an address by the Hon. Simeon E. Baldwin on the "Natural Right to a Natural Death." In the course of his paper, widely commented upon throughout the country, President Baldwin maintained as desirable that, under circumstances of hopeless pain and disease, a patient should not be kept alive by the skill of his physician. The General Secretary, Mr. Frederick Stanley Root, reported a gain of nearly fifty members during the year, and offered some suggestions relative to the policy of the Association. All of the departments, with the exception of the Department of Health, in which a combination of causes prevented the attendance of scheduled speakers, were fully and ably represented. In the Department of Education stress was laid by Arthur B. Woodford, Ph.D., upon the desirability of some important changes in present methods of educational work, while Arthur Reed Kimball, of the Waterbury "American," noted in picturesque style the functions of the newspaper. In the Department of Social Economy and Finance the topic of expansion was vigorously debated, and at the evening session Alleyne Ireland, Esq., offered a most admirable paper on Financial Administration of Colonial Dependencies. In the absence of General Guy V. Henry, the General Secretary read his paper, recounting methods adopted by General Henry in the administration of financial affairs in Ponce and Porto Rico. On Thursday morning, in the Department of Jurisprudence, Henry Wade Rogers, LL.D., President of Northwestern University, developed with great ability the constitutional aspects of territorial acquisition, and a vigorous discussion followed, participated in by St. Clair McKelway and other members of the Association. At the evening session F. B. Thurber, Esq., of the New York Bar, read a paper on "The Right to Combine," which bore very strongly in the direction of emphasizing industrial combinations, not only as a manifest economic tendency, but in themselves considered under certain circumstances as ethically defensible. A new and important function of the Association meetings was the adjustment of the relations between the Association and the National Institute founded under its auspices. It was also deemed desirable to hold the next meeting of the Association at Washington, D.C., the second week in May, 1900, although for a quarter of a century the Association has met in Saratoga.

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The American Bankers' Association

Last week the American Bankers' Association held its annual session at Cleveland, and unanimously adopted the following resolutions:

The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more firmly and unequivocally establish the gold standard in this country, by providing that the gold dollar, which under the law is the unit of value, shall be the standard and measure of all values in the United States; that all the obligations of the Government and all paper money, including the circulating notes of National banks, shall be redeemed in gold coin, and that the legal-tender notes of the United States, when paid into the Treasury, shall not be reissued except upon the deposit of an equivalent amount in gold coin.

Those who believe that we already have the gold standard may be content with that provision of the Act of 1873 by which "the gold coins of the United States shall be a dollar piece, which, at the standard weight of twenty-five and one-eighth grains, shall be the unit of value." On the other hand, the bankers, who are responsible for the safe-keeping of more than five billion dollars, contend that we have not yet the gold standard unequivocally established. They believe that the unit of value should also be the standard and measure of all values in the United States. If the Republican party is able to promote the legislation outlined by the Bankers' Association, it will appeal to the great body of business men represented by those bankers. Furthermore, a law will be upon our statute-books which cannot be repealed unless Congress is changed by the voters, and which cannot be evaded by any President. Strange as it may seem, to many the legal existence of the single gold standard is still a doubtful assertion.

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Railway Prosperity

Writing to The Outlook, Mr. W. H. Joyce, Freight Traffic Manager of the Pennsylvania road, is of the opinion that the present railway prosperity is lasting, his opinion being based upon the fact that nearly every

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station on the Pennsylvania lines east of Pittsburg has shown a marked improvement in the amount of traffic handled. The fact that the improved condition of business was not confined to a few leading articles, but was general in its character, also seemed to justify this conclusion. Mr. Joyce adds that, while their business is considerably in excess of last year, railways in general have not yet received a proportionate benefit from the improvement in trade: first, because of prevalent low rates of transportation, and, second, from increased expenses, due to much higher prices for all kinds of railway material. Mr. E. R. Newman, Assistant General Manager of the Wabash system, says that, during the past six months, Western roads delivered in Chicago the largest number of carloads of grain, with one exception, ever delivered, and that freight traffic between the Mississippi River and the East is limited only by the capacity of the roads. The Chicago freight agent of a yet larger system has sent figures to us for the business of four recent weeks, showing a gain of no less than four hundred per cent. over the corresponding period a year ago. The statement that every railway entering Chicago needs more cars to meet shippers' demands thus excites no wonder. Both the report from Philadelphia and that from Chicago mention the fact that present prosperity is due to the growth of all kinds of traffic. As to the New York Central system, Mr. W. L. Kingman, General Freight Agent, informs us that during July and August its movement of freight was larger than at any similar period of its history.

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Public Art in Belgium The Outlook has already called attention to the movement in England, started by Mr. Watts, to bring art to those who do not or who cannot come to it. A few years ago a similar movement arose in Belgium. The first direction which it took was to bring about an improvement in the æsthetic merits of street signs. In Belgium, as everywhere, there was a lamentable lack of artistic perception in the arrangement and advertisements of shops. In 1896, therefore, the Œuvre Nationale, as the movement was called, arranged for a competitive exhibition of signs. The result is that now, three years later, the streets of Brussels, at least, have been somewhat transformed. King Leopold took a personal interest in this exhibition, and thereby gave it immediately a prominent standing in the community. All classes of commercial people were then anxious to court royal favor by ordering new signs to be painted or gilded or engraved from the original designs shown at the exhibition. The exhibition offered prizes amounting to three thousand dollars for the best patterns and models, and many of them were of exceptional merit. The promoters of the movement then held an exhibition of designs for façades for shops, private dwellings, and groups of workingmen's houses. In 1897 the Belgian Government, wishing to engrave a new stamp, added this competition to those already instituted by the promoters of the Œuvre Nationale. The next exhibition was one which offered prizes amounting to two thousand dollars for the best designs for gas and electric light fixtures. Another exhibition was historical in character; it was a retrospective view of what ancient and modern times have produced in favor of popularizing art, and included models for lanterns, lamp-posts, bells, door-knobs, knockers, keys, hinges, gates, windows, chairs, benches, tables, flags, banners, tablets, and commemorative monuments. More than one celebrated name was found in the list of objects exhibited, which included models of the well of Quentin Matsys and the gates of Benvenuto Cellini. The next step of the society was to hold a congress in which discussions were held as to the best method of intervention by the State in matters pertaining to public art, and also as to the methods of encouraging art in the interests of social culture and regeneration. The practical influence of this new movement has been so gratifyingly evident in other Belgian cities, as well as in Brussels, that the movement has been imitated in Germany, Italy, and France.

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Yellow Fever A dozen or more cases of yellow fever appeared in Mississippi City last week. One case has appeared at Jackson, Miss., which suffered from the disease last year. In Key West there have been over a hundred cases, most of them of a mild type.

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France's Infamy

It has long been suspected that one or more members of the General Staff of the French Army have been dishonestly eking out their insufficient salaries of one to five thousand dollars. It now seems certain that this has been done by the systematic selling of army secrets to military attachés of the foreign embassies in Paris. Whether certain members of the Staff themselves actually communicated secrets, or protected those who did, their guilt is the same. In 1894 a *bordereau*, or memorandum, of treasonable papers was discovered by a French spy at the German embassy. It then became immediately necessary for the guilty chiefs to save Major Esterhazy, the agent who had delivered the *bordereau*. Accordingly, they denounced, as having committed these crimes, a young artillery officer, Captain Alfred Dreyfus, also a probationer on the General Staff. They made this selection, knowing that the special fury of the anti-Semites and Clericals would be visited upon him. In this they were not disappointed. Apparently all France was united against Dreyfus. Toward the end of 1894 he was tried and convicted on secret evidence which neither he nor his counsel were permitted to see or know anything about. Early in 1895 he was degraded and sentenced to banishment for life at Devil's Island, off the coast of French Guiana, where he remained until summoned to a new court martial, by which, despite overwhelming evidence proving his innocence, he has just been recondemned.

Recondemned! We rub our eyes to see clearer, but we are still living in modern, not in mediæval, times, as such monstrous injustice might indicate. It seems incredible that this defiance of conscience, reason, and justice could take place in the last part of the last year of that century which we are fond of regarding as the most civilized of all epochs. If there were recondemnation, there was no real conviction, by the court martial. Instead, the twenty-seven sessions at Rennes amply vindicated the prisoner's assailed honor, and he needed no ridiculous insertion of "extenuating circumstances" in the verdict. Either he was guilty or he was not guilty of such a crime as that of treason. Cheered by the moral vindication, the struggle to free him will now be carried forward with redoubled zeal by his heroic wife and the devoted friends of his cause.

After all, it was natural that there should have been hostility to the accused on the part of the judges at Rennes. All of them were of lower rank than the guilty generals to whom they were bound in obedience, first by their oath of allegiance, but also by every military tradition, by the habits of a lifetime, and by the ambition for preferment. Hence, to save these generals, already convicted of stealing, lying, and forgery, the judges again condemned an innocent captain. Rank tells in 1899 as it did in 1894. The judges had their earlier oaths uppermost in mind; not those of the other day, when they swore to judge according to evidence bearing on a single question. Instead, they admitted evidence on many questions, excluded the most important testimony on the only matter properly before them, and then arbitrarily condemned where they could not convict.

The five men who voted "Guilty" are either imbeciles or perjurers. Instead of convicting Dreyfus, they have convicted themselves. Expediency, not evidence, conquered them. To please the majority of Frenchmen, and to please the army, the judges yielded more even than did Pilate himself; they crucified afresh an innocent victim.

As to the effect on France of this fatal yielding to expediency, it will react, not only as an ultimate political blunder, but as definitely committing the country to a policy of moral cowardice. If there were some excuse for a national pusillanimity and apathy in 1894, there is none in 1899. Retribution will come: it may not be swift; it will be none the less sure. "If they condemn this man, we will turn France upside down," said M. Jaurès last week. Nor would France be so pitiable in the world's eyes as now if she were plunged in civil war. The French army, not one of its captains, has been on trial. The already discredited General Staff has had a last chance, and it has thrown that chance away. Who are the Staff's apologists? We Republicans may well be startled to find that they are anti-Republicans. They are Royalists, Imperialists, Clericals, anti-Semites, and the so-called Nationalists.

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In the event of Dreyfus's acquittal these five groups would undoubtedly have tried to overturn the Republic. Will they cease from trying now that he has been condemned? Not at all. The condemnation itself is recognized as one of the steps now being taken by them to change the Government of France into a bigoted military, un-republican dictatorship. The conflict has been, and is, between civil justice, as represented by the Dreyfusards on the one hand, and military tyranny, as represented by these anti-Dreyfusards and anti-Republicans on the other. Believers in brute force and enemies of the rights of man must be no longer allowed to throttle civil progress.

As to the effect on the world in general, other nations, as well as justly offended Germany and Italy, are asking by what right recondemnation could take place after a refusal to hear the most important testimony offered on the prisoner's behalf. What a parallel, this, to the 1894 conviction, set aside as void by the Court of Cassation because based on secret testimony! Even the press of Russia, France's ally, joins in the chorus of universal scorn, and there are many suggestions looking toward boycotting the Paris Exposition next year. By reason of uncontested leadership in many lines, France has always and justly gained much of her wealth from other nations. While foreign criticisms have apparently only exasperated the French, she may now be brought to realize, if not in conscience, at least in purse, what it means to defy the entire civilized world. Actions speak louder than words, and such a united international action as has been proposed would, if carried into effect, speak loudest of all.

There is a real France which we all admire. It is not made of pretenders or dictators or self-seekers, but of sincere, straightforward Republicans, men of conscience, common sense, and courage. This France will not succumb because one and another court martial have permitted perversions and prostitutions of justice. Even if the French Republic has shown itself unworthy to stand alongside those of Switzerland or the United States, civic virtue still exists in France. The names of Picquart, Pressensé, Trarieux, Freystaetter, Labori, Zola, Jaurès, Scheurer-Kestner, Waldeck-Rousseau, Gallifet, prove it. While such men exist, there is hope for France.

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Making Paupers and Making Men

At last a New York official seems to have taken in hand the appalling growth of pauperism in this city. Comptroller Coler last week followed up his recent public statements by a report to the Board of Estimate and Apportionment urging the systematic restriction of the city's payments to private charitable institutions. It is in this field entirely, he points out, that pauperism has been growing. Going back to 1850, he shows that the appropriations for public paupers have not increased as rapidly as the population, but that those for paupers in private institutions have advanced out of all proportion to the city's growth. The figures in brief are as follows:

Year.	Population.	For prisoners and public paupers.	For paupers in private institutions.
1850..	515,000	$421,000	$9,800
1870..	942,000	1,355,000	334,000
1898..	3,438,000	2,344,000	3,131,000

So far as public paupers are concerned, New York, like the rest of the country, has been reducing its public appropriations, but in the matter of public aid to private charities it has pursued a policy entirely unique. Several of our largest cities, the Comptroller points out, including Boston, Cincinnati, Cleveland, and Milwaukee, give nothing whatever to private charities, while Philadelphia gives only a twentieth part as much as New York, St. Louis less than one hundredth part, and Chicago less than one thousandth. The New York system, he says, has virtually made the beneficiaries "the judges of their own deserts," because the bills presented by them have usually passed the Legislature without modification, and no public oversight worthy of the name has been exercised. Under the new Constitution the legislative acts providing for local aid to private charities are no longer mandatory, and the City Board of Estimate has power to reduce appropriations as it sees fit. The Comptroller recommends that all institutions be paid a definite amount according to the services rendered, that strict accounts be kept of

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all expenditures, and that there shall be an official for every five hundred children, to report every six months whether the child's parents are still unable to care for him.

This last recommendation is perhaps the most important. As Comptroller Coler points out, over two-thirds of the public money paid to private charities is for the care of dependent children, whose number, he states, has reached the appalling total of 50,000. Dr. Warner, in his volume on "American Charities," published five years ago, called attention to this growing evil in a way peculiarly instructive. "In the early seventies," he says, "two States awoke to the fact that they were disgraced by the presence of a large number of children in the county poorhouses. One State, Michigan, had about 600 persons under sixteen years of age in such institutions, and New York, the other State referred to, had 2,179 in poorhouses. Both State Legislatures received reports showing the degrading influence of almshouse life upon the children. . . . In 1874 Michigan established a State Public School at Coldwater, and provided that children adjudged dependent should be sent there [after being absolutely released by their parents], and subsequently placed in private families as soon as possible. . . . The result of this system in Michigan has been that whereas in 1874 she had 600 dependent children supported by public authorities, she now has 300. . . . New York took a different course. In 1875 she passed the so-called 'Children's Law,' which provided that a dependent child should be committed, if possible, to an institution controlled by the same religious faith as that of its parents, and that the county should pay the child's board. . . . In addition to this, special acts were subsequently passed, enabling certain large institutions to receive children at will, and collect from the county two dollars per week for the care of each. . . . On October 31, 1892, there were in the private institutions of the State an army of 24,074 children." At the present time, the Comptroller's report shows, the army in New York City, including the children temporarily cared for, reaches 50,000. These facts call loudly for reform, and point out the way. They do not, however, bring out the full superiority of the Michigan plan of supporting no children whose parents can hope to care for them, and turning over these as soon as possible to private families. By this plan the children themselves are better fitted for the responsibilities of normal life. The attempt to care for children in droves is a colossal failure, not only as regards the developing of self-respect, love, and all the finer moral qualities, but also in developing self-reliance and intellectual independence. "I would rather take a child from a drunken family than from the best institution," said an old New York superintendent, and he expressed the common verdict. New York children are not only being pauperized but made weaklings by the iniquitous subsidizing of private institutions with public money. If the Comptroller has the courage to continue his war upon this abuse, he should receive the support of every citizen who cares more for the manhood of the poor than for the power of ecclesiastical organizations. The fight, however, will require courage, for the private interests affected are organized and alert.

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The True Note of the Gospel

The Christian pastor who feels impelled to utter the testimony of his conscience concerning the economic and industrial troubles of the time runs some risk of error—error averted only by painstaking study of facts that are often complicated and obscure in their bearings. He runs much less risk if he undertakes to deal mainly with the principles which determine human action and conditions. This is, in fact, his calling. The pulpit is urgently called to-day to a work in this line which has not in our time been adequately performed—the exhibition of a fundamental truth now required to bring the Christian conscience into the field of controversy as an effective power for social healing and hope.

The present time is plainly one of unprecedented opportunity and struggle for pecuniary profit, and of unexampled accumulations provoking to envy and to ambition. The master passion is cupidity for larger holdings, larger returns, and all

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ranks of society are equally pervaded by it. But not even in the Church is the warning note of the Master adequately uttered: "Take heed and keep yourselves from all covetousness." Covetousness is described by St. Paul as "idolatry." Writing to the church at Colosse, he blacklists it together with the crime of fornication. It certainly is not so severely treated in the modern pulpit. In fact, it is now so disguised under such good names as economy, frugality, and thrift, that it sits incognito in the prayer-meeting and at the communion-table. It joins in the liturgical recital of the Tenth Commandment, but finds in the antique phraseology nothing that touches conscience with reproof.

What is now urgent is that Christian teaching should do upon the Tenth Commandment that work of illumination that Jesus did upon the Sixth and Seventh, when he fixed the brand of murder upon the thought of hatred, and the stigma of adultery upon the lustful imagination. There is no lack of material in the New Testament for such a work. Particularly to be noted is the commonly unnoted significance of its common term for covetousness. The Greek word, *pleonexia*, literally denotes the desire for larger holdings. Jesus so interprets it in his parable of the poor soul whose chief desire was to build bigger barns. Acquisitiveness is the nearest English word for it. A prime concern of the Christian teacher is a plain and true definition of the real sin that the New Testament deals so severely with. It is to make *getting* the main desire and chief aim, or to be more intent on getting than on giving.

That this is not the sin of the rich more than of the poor is certain. It is seen in the wage-earner who cares more for full wages than for full hours or thorough workmanship, as well as in the capitalist who cares more for private dividends than for public services or his wage-earning partners, and in the office-seeker who is after a snug salary more than strenuous duty and public interest. Rich or poor, he is the covetous man, classed in the New Testament with the idolater, blacklisted there with the fornicator, whose thoughts are chiefly bent on getting for himself, intent on acquisition unbalanced by distribution of benefits and services. If this surprises any, the explanation of so severe a judgment is not far to seek. The deadliness of covetousness consists in the insidious paralysis with which the passion of acquisitiveness affects the moral nature of its victim, while he flatters himself for respectable thriftiness. A soul thus stupefied ere it is aware, like a man inhaling carbonized air, may be nearer spiritual death, more incapable of resuscitation, than one overtaken by a sin of sudden passion who commits a crime.

It is needless for us here to set forth Jesus's teaching concerning wealth, further than to say that he regarded it, whether in small or large amount, as a trust in the interest of the divine social order which he termed "the kingdom of God," a good only when used as a social good, and pursued with an eye to social as well as individual interests. Our present concern is simply to call attention to a point which we are convinced does not receive in Christian teaching to-day the emphasis laid upon it in the teaching of Christ himself and his chief Apostle, in times similar to our own, of great social tension and the sharpest contrast between extreme wealth and extreme want. A fresh point must be put to the familiar demand for more of Gospel preaching. No Gospel preaching hews to the line closer than it is related to the need of the time for salvation from the sin of the time. The sin that is nearest the root of our social disorder and unrest to-day is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the Church, as well as of the State—the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others. Intemperance and licentiousness are more disgusting, but covetousness, which often promotes them for gain, dwarfs them both in the social detriment it works. If the country is to be saved in the near future from what John Bright deprecated as "reformation by hurricane," through some explosion of popular discontent with selfishly used wealth, "the peaceable fruit of righteousness" must be cultivated by the Christian pulpit. The pulpit that would dispense the Gospel, and not dispense with it, must give full utterance and emphasis to the true note of the Gospel concerning wealth and the use of it.

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The Teachers and Social Rank

A correspondent in another column complains that the school-teacher does not rank socially with the other professions, and ask why. The best-equipped teachers must give as much time to professional training as is demanded in the other professions; the responsibilities are quite as great; the duties are quite as important, the service rendered the State equal to that rendered by any profession.

We do not think her complaint is well borne out by the facts. The highest teachers are as much honored as the highest lawyers, physicians, or ministers; the poorest teachers fall no lower in the social rank than the poorer specimens of the other professions. No lawyer occupies a higher social rank than the college president; no teacher occupies a lower social position than the quack doctor or the pettifogging lawyer. In so far as there is any ground for the complaint, it is applicable chiefly, if not exclusively, to the public-school teachers, and due to reasons very easy to be seen—the kind of connection which too often exists between the school-teachers and the local politicians.

The organization of teachers for the purpose of affecting legislation in their own interests, apart from the interests of the schools; the positive evidence that political influence too often controls appointments and promotions; the activity of teachers' organizations against every effort to put their professional abilities out of the reach of politics; the painful knowledge that political influence has and does keep in the schools incompetent teachers—these things account for the attitude of the public of which our correspondent complains. There are many teachers who deplore these facts; who recognize the inevitable result in the public sentiment; who, in the consciousness of their own professional pride, integrity, and professional ambition, resent the injustice this attitude does them.

Nothing will give the teachers the social rank which is theirs by right of the dignity and responsibility of their profession but a reform from within—a reform that will eliminate politics from the control of the schools, so far as the teachers can secure that freedom. That this noble profession should ever have reached this level, should ever rest under the shadow of politics illegitimately used, is a reflection on the community life of this great Nation. Had the people who support the schools for the education of their children held fast to the ideals of education that established public schools in this country, the accusation of political control of the schools could never have been made. As far as the charge is true, this is due to the indifference of the majority of the citizens. An active, intelligent interest would have prevented the schools from being used as stepping-stones to political advancement, to pay political debts, or for the purchase of local popularity.

That there are men and women in the teaching profession who command the gratitude of the people, and who can never be paid for the services they render in the school-room, is true; but the fact remains that the public, to a degree that is unjust, believe that "pull," and not ability, puts and keeps teachers in their positions.

But the whole country is gradually rousing to perceive the blunder of permitting politics to control in school affairs. Legislation in nearly every State reveals some recognition of this evil, and the effort to protect the schools from political control; laws are being passed that insure dignified protection and fair compensation to the teachers. The teacher stands next to the parents, the school to the home, in the life of the child. If the teacher is not the social equal of the parent, if he does not occupy his true social position, the disgrace is the parent's who permits a social inferior to stand in so close a relation to the child.

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Cuban Industrial Relief Fund

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

XII.

General Gomez at Santa Clara

I WAS awakened early Saturday morning by the peculiar rhythmical beating of a wooden box under my window—a sound that I remembered hearing several times in Matanzas—and upon getting up and looking out to ascertain the significance of it, I discovered that it was the private signal of an itinerant fruit-vender—a sort of telegraphic announcement that he was making his morning round with a fresh supply of oranges, lemons, bananas, and green cocoanuts. Street peddlers, in most Cuban cities, make a practice of crying their wares; but in Matanzas and Santa Clara many of them apprise customers of their coming and of the nature of the commodities that they have for sale by rapping a letter or two of the Morse telegraphic alphabet on the edge of the large flat box which each of them carries on his head. If you hear the Morse letter "c" (rat, tat—tat) beaten under your window upon what sounds like a resonant wooden drum, you know that a peddler is passing the house with fruit. If the letters are "s, i" (rat, tat, tat—tat, tat), you understand that the commodity offered is fresh fish. This system of wireless telegraphy—or at least the application of it to the needs of street commerce—appears to have originated in Cuba, and it is one of the few original ideas for which the Cuban mind may claim credit. As a means of conveying information, code signals rapped out on a box are manifestly far superior to cries, not only because they are intelligible at a greater distance, but because they are less fatiguing to the peddler and less disturbing to the customer. The monotonous rhythmical "rat, tat—tat; rat, tat—tat," of the Santa Clara fruit-peddler may perhaps wake you in the morning, until you become used to it; but it is by no means so nerve-startling and exasperating as the fierce, explosive yell with which the peripatetic fishmonger rouses you in Guantanamo or Santiago. There is, indeed, only one Cuban street-sound more unobtrusive and unobjectionable than the telegraphic box-signal, and that is the plaintive, four or five note melody played on a soft Pan's-pipe by the itinerant scissors-grinder.

After the usual Cuban breakfast of coffee and rolls, Mr. Warner and I walked over to the Red Cross warehouse, in Santa Clara Street, where Mr. Conkling was distributing food to the reconcentrados. Nothing surprised me more, in Matanzas and Santa Clara, than the overwhelming preponderance of women and children in this destitute and dependent class. The people waiting for rations in front of the Red Cross warehouse filled the walks on both sides of the street for a distance of nearly two squares, and fully nine-tenths of them, it seemed to me, were women and children. In reply to an inquiry, Mr. Warner told me that he was feeding in Santa Clara 978 families, comprising about 3,000 individuals, and that only 163 of the latter were men. In Sancti Spiritus, the place from which he had just come, he fed 11,000 people, in a total population of 13,000, and of the former number only 1,200 were men. All of these men were more or less enfeebled by sickness or starvation, and 600 of them were too ill to walk or stand. In the town of Esperanza, according to an official report made by Francisco Valdes, the Mayor, there were 807 destitute reconcentrados, of whom only seventy-seven were men. One hundred and eighty-two families were without a male head, while the women and children numbered respectively 390 and 340.

One might naturally suppose that the hardships of reconcentration would bear

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most heavily upon women and children, and that the rate of mortality in this class of the population would be much greater than among the men; but such does not seem to have been the case. In most parts of central and western Cuba the proportion of surviving women and children to men was about ten to one, and in Santa Clara it was much greater than this, while the normal proportion would probably be something like four or five to one. How many of the missing men had perished in the war, and how many were still alive, although not yet released from military service, it is impossible to say; but there can be little doubt that more than half of the deficiency in men was due to mortality in the field, and that most of the surviving women and children were widows or orphans. The disproportionate number of young children to men, moreover, was due, in part at least, to the fact that many of the former were the illegitimate offspring of Spanish soldiers and Cuban girls. In the smaller towns and villages, throughout the island, soldiers were generally quartered upon the inhabitants; and as discipline was often lax and power always unlimited, Cuban girls and women were more or less at the mercy of their brutal and licentious oppressors. Then, when the whole rural population was driven into the fortified towns, the Cuban men frequently took to the bush and joined the nearest band of insurgents, while the women, left unprotected and destitute, were seduced or violated by Spanish officers and soldiers, or were compelled, perhaps, to sell themselves in order to get bread for their starving families.

One can hardly go through the reconcentrado settlements in central Cuba, and listen to the stories of their inhabitants, without becoming convinced that the heaviest burdens of the war were borne by the weaker sex, and that the darkest shadow of Weyler's infamous policy fell, not upon the insurgents in the field, but upon their unprotected wives and daughters in the palm-thatched huts of the reconcentrado suburbs. The men were at least free, and could die fighting for that freedom in the bush; while the women, cooped up in the fortified towns, had to suffer privation, insult, and outrage without hope of relief or protection, and were often forced to bear children to the very oppressors whom they hated and loathed.

"The thing that surprises me most," said Mr. Warner, after telling me several shocking stories of such brutality, "is that nobody had nerve enough to assassinate Weyler when he first undertook to carry his reconcentration policy into effect. One man can always kill another if he is willing to give a life for a life; and if the Cuban men had had the spirit of chickens some one of them would have sacrificed himself for the sake of his women folk, if not for the sake of his country, and would have put an end to Weyler, even if he couldn't put an end to Spanish domination and cruelty. Things wouldn't have been any worse, and they might have been much better, because reconcentration was Weyler's idea, and if it had led to his assassination it would very likely have been abandoned. But it is just as I tell you, Mr. Kennan, the Cubans are no good. They'll forage, steal, and skirmish in the bushes, where they can run and hide if the fighting gets too hot for them, but not one of them had spirit and nerve enough to kill Weyler, at the cost of his own life, and thus save the lives of thousands of men, women, and children whom Weyler was virtually murdering in the reconcentrado settlements."

To the unregenerate mind, filled with stories of nameless cruelty and outrage, there was a certain attractiveness in this frank advocacy of a desperate remedy for a desperate ill, and a certain plausibility in the idea that good might thus have been done by evil means; but, looking at the question from another point of view, there is reason to doubt whether the final redemption and regeneration of Cuba and the Cuban people would have been brought about, or even hastened, by the assassination of Weyler. It is true that an end might thus have been put to reconcentration; that a new Captain-General might have pursued a more liberal and humane policy, and that thousands of lives might thus have been saved; but, on the other hand, it was Weyler's reconcentration that finally filled full the cup of Spanish iniquity, and it was the suffering of the reconcentrados, more, perhaps, than any other one thing, that brought about the intervention of the United States.

When we returned to the hotel, about

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eleven o'clock, preparations for the reception of General Gomez were everywhere in progress. Tables were being set and decorated with flowers in the dining-room for the banquet to be given to the distinguished guest that evening; men with ladders were stretching long lines of tricolored paper banners across San Luis Estevez Street from the railway station to the hotel, so as almost to roof it in with a canopy of fluttering colors; Cuban and American flags were flying from almost every house in the city; shopkeepers all around the plaza were decorating their places of business with bunting, royal palm branches, and arches of leafy bamboo; squads of Cuban horse and small detachments of infantry, which had been coming into town since morning, began to assemble along the line of march; smartly dressed insurgent officers, mounted on spirited Cuban ponies, galloped back and forth between the railway station and the plaza, waving unsheathed machetes as they indicated the positions to be taken by the troops; an immense crowd of negroes and children gathered about the station and the electric light works, and finally, as the hour for the arrival of the special train drew near, the band of the Thirty-first Michigan Regiment, which had been sent by Colonel Gardner from Roderiguez to take part in the reception, marched down San Luis Estevez Street to the station, followed by a smaller Cuban band at the head of a long procession of little girls dressed in white and carrying wreaths or bouquets of freshly cut flowers.

The insurgent soldiers who had come in from neighboring camps to act as an honorary escort to General Gomez and his staff were as motley, ragged, and dirty an assemblage of armed tatterdemalions as the world, perhaps, has ever seen. Fully three-fourths of them were negroes or mulattoes; not one in twenty had on a dress that could properly be called a uniform; most of them were stockingless, if not barefooted; their drooping, weather-beaten sombreros of coarse straw or plaited palm-leaf were stained with dirt and blotched with mildew, while their loose cotton shirts, which they wore outside of their trousers, were so ragged and full of holes that they would almost have justified the description given by Falstaff of the shirt-and-a-half which comprised all the clothing of his company. So far as their dress had any uniformity at all, it consisted of a more or less ragged shirt and a pair of trousers of coarse, grayish-white cotton, canvas leggings strapped over heavy, mud-bespattered shoes or down-at-the-heel slippers, a wide-brimmed sombrero turned up in front or on one side and faced with a small Cuban flag, a leather belt supporting a long, straight-bladed machete, and a warped and mildewed leather cartridge-box hanging from one shoulder by a strap. Not all of the men, however, had even such a uniform as this, while some of them were dressed as grotesquely and incongruously as so many Fourth-of-July calithumpians. One foot-soldier, for example, who was evidently shirtless, had buttoned around his naked body a plaid cutaway morning coat, the torn and frayed tails of which hung down behind over a pair of loose cotton drawers; another had on a thick black reefer or pea-jacket, linsey-woolsey trousers, and a battered Fedora hat of brown felt; a third dispensed with all upper clothing except a thin gauze undershirt; while a fourth wore, outside a pair of striped cassimere pantaloons, a loose blouse or jumper, made out of an old flour-sack, with the brand of the flour and the name of the mill at which it had been ground set forth in big blue letters on his back.

The horsemen, however, who evidently comprised the élite of the command, were by no means an enemy to be despised in a free-for-all, go-as-you-please jungle fight. Although poorly and in some cases grotesquely dressed, they were graceful and daring riders; their short carbines were clean, well oiled, and in perfect condition for instant use; they obeyed orders promptly, and devoted themselves to the business in hand without laughter, conversation, or inattention; and the hard, stern faces to be seen here and there among the blacks were the faces of men who were not only guerrillas by trade and training, but fighters by natural temperament.

Even the ragged and dirty foot-soldiers, who marched in undisciplined, disorderly fashion behind the horsemen, inspired a certain feeling of respect by virtue of the history to be read in their bush-torn

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clothing, mildewed cartridge-boxes, and weather-beaten sombreros. Bushwhackers and guerrillas they might be, but play-soldiers or raw recruits fresh from their farms they certainly were not. Every man of them bore traces of hardship, privation, and suffering, and a mere glance at their dress and accouterments was enough to show that for months, if not for years, the sky had been their only roof and the wilderness their only home.

By four o'clock in the afternoon preparations for the reception were complete. The long but rather narrow avenue known as San Luis Estevez Street, through which the procession was to march from the railway station to the plaza, had been cleared from end to end; the four hundred or more Cuban soldiers who were to act as escort had been drawn up along it in parallel lines, with their backs to the curbing and their faces to the pavement; the bands, with the children in white, took a position on one side of the station, while the reception committee, consisting of the Mayor and half a dozen Cuban generals and colonels, posted themselves on the other; and, just as everything seemed to be ready, a long whistle in the distance announced the approach of the train. The immense throng which filled the open space in front of the electric light works surged forward toward the track; seventy-five or a hundred negro men and boys climbed up on fences or into trees in order to get a better view; the reception committee dismounted and struggled through the crowd to the platform; the insurgent band struck up the "Bayamesa"—the Cuban national air; everybody shouted or cheered; and, amid excitement that was vaguely but fervently described afterward by the Santa Clara correspondent of "La Lucha" as "entusiasmo imponderable," the train came to a stop in front of the station.

Finding that it would be impossible to get near enough to see General Gomez distinctly as he came out, and presuming that he would ride on horseback through San Luis Estevez Street to the plaza, Mr. Warner and I returned to the hotel and took a position on the steps where we were high enough to overlook the surging crowds that filled the sidewalks. For ten minutes or more the only sound that came from the direction of the station was an occasional outburst of cries or cheers, which seemed to indicate that the General was meeting somebody or doing something to excite afresh the "imponderable entusiasmo" of the emotional crowd. Then, after a somewhat longer interval of silence, a sudden blare of wind instruments and boom of drums announced that the procession had started; a great vocal tide of cheers, shouts, yells, and inarticulate cries rolled toward us up San Luis Estevez Street, gathering volume and intensity as it came; a scurrying mob of shrieking boys, followed by a troop of horsemen, an American band, and a little group of mounted officers in brilliant uniforms, appeared at the next corner below; and finally, amid the waving of Cuban flags, the blare and boom of martial music, the bursting of aerial bombs, the sharp, crescendo hiss of sky-rockets, the ringing of church-bells, and the roar of a thousand commingled voices, I caught my first glimpse of General Gomez.

I don't know why I should have expected to see an erect, gray-haired officer in the full uniform of a Cuban general mounted on one of the showily caparisoned horses that I had seen led to the station, riding, with an air of pride and triumph, into the plaza at the head of his troops, and bowing or waving a gloved hand now and then in courteous acknowledgment of the roar of applause from the frantic multitude; but that such was my expectation I must frankly admit. In place, however, of the striking and impressive figure that my imagination had pictured, I saw a rather small man, wearing gold-rimmed spectacles, an old straw hat, and a soldier's suit of coarse gray linen, marching along through the dust behind the mounted officers of his escort, with a lady clinging to one of his arms, and three or four white-frocked children striving to get and retain possession of his disengaged hand. He carried no sword; he wore no epaulets; his rather long linen coat suggested a countryman's "duster;" and, with a woman and three or four children clinging to his arms and hands, he looked much more like a rustic farmer who had come to town for the purpose of taking his family to the circus than like the commander-in-chief of the Cuban army and the sternest, most implacable foe of Spain. As he passed the hotel, the crowds

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on the sidewalks surged into the street with frantic cries and wild demonstrations of enthusiastic devotion; the orderly procession, like a brook suddenly overwhelmed by a cloudburst, lost its formation and almost its identity as the resistless torrent of the mob poured into it; and a great tidal wave of struggling humanity rolled out of San Luis Estevez Street upon the plaza. After that no attempt was made to preserve order or maintain discipline. The procession, or all that remained of it, became a streaming rabble of intermingled horsemen, foot-soldiers, frightened girls, disintegrated bands, negroes, white men, reconcentrados, and police, over which rose and fell stormily a queer-looking ecclesiastical banner bearing in English the significant words,

"Cuba for the Cubans."
McKinley.

Presuming that General Gomez would make a speech from the balcony of the house that had been prepared for his reception, I plunged into the crowd and fought my way out of San Luis Estevez Street to the plaza; but I soon had reason to wish that I had left Cuba to the Cubans. The square was so packed with human beings that I was unable to get within a hundred yards of the General's headquarters, and when he came out on the balcony and began to gesticulate, I could neither see the expression of his face nor hear a word that he said. People who stood near him told me afterward that he was profoundly moved by the evidences of love and respect shown him, and that he spoke with tears in his voice as well as in his eyes. All I personally know is that he seemed to play upon the feelings of his auditors as a skilled musician plays upon a many-stringed instrument; and that if emotional effect be any proof of eloquence, his speech was an oratorical triumph of which Demosthenes himself might have been proud. Emotional effect, however, among a people as excitable as the Cubans, is not always a trustworthy indication of adequate cause; and Cuban patriotism is an instrument from which even an unskillful hand can bring a lot of noise. When, as it began to grow dark, I returned to the hotel, General Gomez had retired to his private apartments for rest; but the plaza was still full of people, talking over the events of the day, listening to the music of the Cuban band, and cheering wildly at the slightest provocation.

About half-past eight, guests who had been invited to the banquet—most of them army officers in new uniforms—began to make their appearance at the hotel. A large E-shaped table, beautifully decorated with ferns and flowers and laid with covers for eighty guests, had been set in the front part of the spacious dining-room; the walls had been draped with flags and hung with festoons of green vines; the band of the Thirty-first Michigan was there to furnish music; and when General Gomez and his staff arrived, about nine o'clock, the hotel was full, the adjacent streets were crowded with people, and outside the grating at every one of the large open windows there was a pyramid of dusky faces, silently but intently watching every movement made within.

When the General took his seat near the center of the table, with his back to the front windows and his face to the rear of the dining-room, I had for the first time an opportunity to look at him closely. He seemed to be a man about sixty years of age, of medium height and spare build, with a thin, swarthy, rather hard face, firmly set lips half hidden by a white mustache and a heavy white imperial, dark eyes to which a somewhat scholarly expression was given by a pair of gold-bowed spectacles, a high but receding forehead, and large ears, standing well out from a rather closely cropped gray head. He was dressed in a plain uniform of dark-blue cloth, without epaulets, shoulder-straps, or other noticeable insignia of rank, and if I had not known who he was I might have taken him for a retired engineer officer, or perhaps the president of a Cuban college. It was only when fire leaped into his fierce eyes, in a moment of impatience or annoyance, that he looked at all like the stern disciplinarian, the intrepid fighter, and the unconquerable leader that he was.

The banquet proceeded, as such banquets do, with eating, wine-drinking, music, and desultory conversation, until about half-past ten, when, in response to a toast, General Gomez rose amid tumultuous applause and began to speak. From the effect produced by his brief afternoon address to the excited crowd in the plaza,

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I had been led to believe that he was another of the fiery, impassioned Cuban orators who, like Quesada, seem able to take the hearts of their auditors by storm and then sway their emotions as a gusty wind sways a field of long wild grass; but I was soon undeceived. His bearing was quiet, undemonstrative, and self-controlled; he made no attempt to excite feeling or rouse passion; his gestures were few and simple; his voice, although good, was not particularly musical or sympathetic; and his speech, as a whole, was as unemotional as the annual statement of a bank president to a board of directors. I was not at all sure that he might not be fiery and eloquent in the white heat of wrath, because his face indicated unlimited possibilities in the direction of demoniac temper; but there was nothing in his after-dinner environment to stir that side of his nature; he evidently disliked sensations and scenes in which he had to play the part of hero; and his simple dress, his complete lack of self-consciousness, his march on foot in the afternoon procession, and his modest speech in the evening, all indicated a character which might feel honest pride in a noble achievement, but which was entirely without the personal vanity of a shallower nature.

The General's speech was heard by a great throng, both inside and outside the hotel; the dining-room was so packed with interested bystanders that the foremost row of men stood at the very elbows of the invited guests; the windows were half blocked up with heads, and a mass of people filled San Luis Estevez Street from the hotel entrance to the plaza. The only American officer present—at least at the table—was Major Barker, the commander of the post, who occupied a seat at some distance from the guest of honor, and who was not called upon to speak or otherwise brought into prominence.

The brief address of General Gomez was, to me, the only particularly interesting feature of the evening. A number of other speeches—some fiery, some dull, and some foolish—were made by officers and civilians of no remarkable fame or distinction; there was a great deal of cheering and hand-clapping; the band of the Thirty-first Michigan enlivened the proceedings now and then with Cuban dance-music; and just before midnight the dinner-party broke up, and General Gomez, followed by a rabble whose enthusiasm had waned a little but whose curiosity was still unsatisfied, returned to his headquarters.

On the following day Mr. Gray and I called upon the General with a letter of introduction from Mr. Quesada to an officer of his staff. We found him sitting in a rather luxuriously furnished drawing-room, at the end of a little lane formed by two parallel rows of chairs set face to face in Cuban fashion. In the chairs were half a dozen ladies and officers, who, when we entered, seemed to be engaged in something like an act of semi-religious worship, with the commander-in-chief as the object of their adoration. The General received us without even a semblance of cordiality—with scant courtesy, in fact—while his silent worshipers stared at us as if we were guilty of an act of sacrilegious irreverence in thus entering the presence of Majesty, and interrupting their devotions, with no better excuse than a letter of introduction. Of course this is only my fanciful interpretation of an attitude that was doubtless nothing more than an unconscious manifestation of curiosity and surprise; but I am trying to describe the impression made upon us. As for the brusqueness of General Gomez, it was merely the natural demeanor of the man. He is seldom if ever effusive, I imagine, to any one; he seems to be unconscious of or indifferent to the impression that he makes upon another; and his character, although strong, honest, and straightforward, is deficient in delicacy of perception, and, in a certain sense, unsympathetic.

I should have gotten on better with him, I think, if I had been able to talk to him directly, but he did not speak any language that I knew, and conversation through an interpreter is always more or less unsatisfactory. Thinking that he must necessarily be interested in everything that related to the welfare of the Cuban people, I introduced the subject of the Red Cross, and tried to tell him something about its work among the reconcentrados; but he evidently knew little or nothing of the history, aims, and resources of the organization; spoke of it rather contemptuously, as if it were a

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mere charitable committee with a relief fund of $500 or $1,000, and said that it might perhaps be of some use in caring for the sick in the hospitals and asylums. When I ventured to suggest that it might possibly render service in a wider field by helping to get the Cuban people on their feet, he demanded, rather fiercely, "Has your organization got $100,000,000 to spend in Cuba?" I admitted meekly that it had not. "Well, then," he rejoined, "what's the use of talking? It will take fifty or a hundred millions of dollars to put the Cuban people where they were before the war."

I referred, in this connection, to the $3,000,000 given by President McKinley to the Cuban army, and expressed the hope that, although this amount was much smaller than either of the sums he named, it would enable a good many thousands of Cuban soldiers to get a new start in peaceful vocations; but he gave this hope even scanter consideration than he had given to my suggestion about the Red Cross, and waved the $3,000,000 aside with the remark that it was a "mere trifle, such as one would throw in charity to a beggar."

Not receiving a great deal of encouragement in any of my conversational leads, I asked the General a few questions with regard to the insurrection and the destruction of life caused thereby, and then, upon a polite suggestion from General Rodriguez that if we wished to make any propositions in behalf of the Red Cross we had better go and see the Mayor, we rose and took our leave.

It is unfair, of course, to base an estimate of character upon such scanty knowledge as one is able to get of a man by means of a day's observation and a single interview; but if the estimate does not pretend to be anything more than it really is—viz., a summing up of first impressions—it can hardly be seriously misleading. General Gomez, then, impresses me as a man of strong character and great natural ability, but a man who has had little cultivation, and whose intellectual faculties are powerful in operation but limited in range. He is a true patriot and an honest man—a combination not everywhere to be found in the race to which he belongs—but he has a violent, headstrong temper, which he does not always try to control; he has little comprehension of or sympathy with the motives and feelings of his subordinates, simply because he is lacking in quickness and delicacy of perception; and what success he has in the control and government of men is due, mainly, to the dominant force of his energetic personality. Despite the enthusiasm that he excited in Santa Clara, he does not seem to me to be a man who would retain, in time of peace, the regard and affection of the people, although he might command their respect or excite their fear. Neither is he a man to inspire such devotion as that shown to Skobelef by the Russian soldiers at Plevna. Skobelef never for a moment lost sight of the comfort and welfare of his men, and they were ready to go into the gates of hell with him; but Gomez sometimes neglects his men through lack of sympathy and thoughtfulness.

Two days after the four-hundred-dollar banquet at the Santa Clara Hotel, a member of the Junto Formento told me that the soldiers who had come into the city to act as honorary escort to General Gomez were starving in the street. I did not at first believe the story; but, upon making inquiries of the men themselves, I found that the statement, although exaggerated, was essentially true. I talked personally with foot-soldiers who told me that they had had nothing to eat since noon of the previous day. Now, if that four-hundred-dollar banquet in Santa Clara, or the twelve-hundred-dollar banquet given to Gomez a few days later in Cienfuegos, had been offered to such a man, for example, as General Wood, I think the latter would have said, "Gentlemen, I have no objection to a reception and a dinner; but the soldiers who have fought with me and for you in the bush are ragged and hungry in the streets. Let us dine on bread and coffee and spend the four hundred dollars, or the twelve hundred dollars, that a banquet would cost, in buying food and clothing for the real heroes of the war."

General Gomez, however, allowed at least three or four thousand dollars to be spent in banquets for him, between Remedios and Havana, and never once thought of suggesting that the money, or a part of it, be used in supplying the wants of the ragged, hungry, and unpaid soldiers who

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marched in his triumphal processions. But, as Mr. Warner said, when I expressed to him my surprise and indignation, "What else could you expect? That's the Cuban of it!"

The neglect of the soldiers would not have been so surprising, perhaps, if General Gomez had seemed to take any pleasure or satisfaction in the banquets and festivities that were arranged in his honor; but he never did. In his dress, manner, and bearing he was always simple and unostentatious, and to me he seemed to be not only entirely devoid of personal vanity, but anxious to avoid even the appearance of it. His apparent lack of interest in his troops must be attributed, therefore, rather to thoughtlessness and deficient sympathy than to a selfish preference for receptions and banquets as compared with food and clothing for his hungry and ragged men.

As an administrator or a statesman, General Gomez, I think, would be a failure. His mind and will are too inflexible, his acquaintance with the world of men and affairs is too limited, and his temper, without the check of prudence or tact, is too overbearing for a proper discharge of all the duties that would devolve, for example, upon the President of a Cuban Republic. As dictator in troublous times he would suppress disorder with an iron hand; but as president he would probably fail, through lack of prudence, thoughtfulness, tact, and self-control.

Religious Conditions in the Philippine Islands

By Robert N. Reeves

THE very interesting interview with Archbishop Ireland published in a recent number of The Outlook leads one to infer that, personally, the Archbishop disapproves of any attempt to change the religious conditions in our new possessions. From a careful reading of the interview it appears that he has inadvertently overlooked the important fact that there is a vast difference between the Catholicism of the Philippine Islands and the Catholicism of the United States.

The Catholicism of the Philippine Islands, if we are to believe those who have given the subject much study, is intolerant and very much like the Catholicism of France prior to the French Revolution; while in the United States Catholicism is liberal and patriotic—a condition which, in a great measure, has been brought about by the learned Archbishop himself.

During the three hundred years and more that Spain held the Philippines no religion other than that sanctioned by the Spanish Government was tolerated within their boundaries. And in many respects these islands present to-day the worst form of modern religious intolerance, for which nothing is more responsible than the presence of numerous and powerful societies of friars. Here are to be found the Augustinians, Recollects, Franciscans, Dominicans, and Jesuits—all exercising a power that would not be permitted in any civilized country of Europe or America.

Spain, while it possessed these islands, relied upon the friars to keep the people in strict allegiance to its cruel and exacting policies. That they acted their part in the establishment of Spanish misrule and the suppression of intellectual liberty is painfully apparent from the religious conditions in the islands at the present time.

The early superstitions of the natives have been suppressed by persecution that extended even to the death of devotees. And the temples and chapels of the Malayan Mohammedans and the Chinese Buddhists have time and time again been unroofed and their congregations subjected to all manner of religious persecution by these friars. Besides the native population there is in the Philippine Islands a large colony of German, Swiss, American, and English Protestants, but none of these have hitherto dared erect a church, or hold, publicly, religious exercises of any kind.

Under Spanish rule the press, too, was under the strictest ecclesiastical control. The introduction of nearly all foreign scientific and literary works was prohibited. Even Bernardin de St. Pierre's beautiful story "Paul and Virginia" was

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specially interdicted by the ecclesiastic authorities in 1882.

In this way the friars, by maintaining the religious and political persecutions for which Spain has ever been infamous, have fought off all new ideas, and kept the islands from being politically and commercially developed. And there can be but little doubt that even now, under American protection, the presence of these friars is a menace to the liberties of the people.

The Spanish secular clergy, many of whom are men of refinement and education, have had but little voice or power in the shaping of affairs. According to Elisée Reclus, the secular clergy in 1896 numbered but 967,294 communicants, while the friars, according to the same authority, had in 1892 (four years earlier) 5,180,956 communicants. From this we can see how strongly the monastic orders are established. And when we remember that their power extends not only to the neighboring islands but as far as Tongking and China, and in fact throughout all Oceanica, we realize with what stubbornness they will resist all efforts upon the part of the United States to limit their power.

The political position of the Church in the Philippine Islands heretofore has given these friars not only great power but enormous wealth. In spite of their vows of poverty, they constitute the wealthiest class upon the islands. Under Spanish rule, a part of the tribute exacted from the Philippines was strictly reserved for the monastic orders. To obtain an idea of the amount reserved we need only to refer to the Philippine budget for the administrative year 1896–1897. In this budget $1,400,000 was set aside for religious orders, while nothing was allowed for the building of public highways, bridges, or buildings. It may be interesting to know, too, that in this same budget Spain allowed $6,000 for "scientific studies," a term which was made to cover indispensable repairs on public buildings, rivers, and canals.

As is well known, monastic orders, when given power, have always shown remarkable sagacity in securing the most valuable property. This was true throughout Europe during the Middle Ages, and was particularly true in France prior to the Revolution. It is true to-day in the Philippines. The friars have here obtained possession of the best properties. They own most of the real estate in the city of Manila, besides vast tracts of the most fertile soil in the country districts; and in some parts of the islands they have succeeded in extorting from the people additional wealth by an odious system of rack-rents.

The hatred of these friars for every native Filipino and every Protestant, Mohammedan, and Buddhist was responsible in a great measure for the continued uprisings of the Philippine insurgents. The insurgents, by far the best educated of the natives, naturally resented the extortions and persecutions of the friars. They saw clearly that these friars, next to the Spanish Government, were the greatest obstacles to progress in the islands, and they therefore directed their revolutions as much against the tyranny of the friars as against the tyranny of Spain. This fact was made plain when, in the latter part of 1897, Spain induced the insurgents to enter into negotiations for peace. The first condition which the insurgents laid down was "the expulsion or secularization of the religious orders and the abolition of all official vetoes of these orders in civil affairs."

The fact that Spain has ceded its rights in the Philippines to the United States does not in any way lessen the revolutionary spirit of the insurgents.

Speaking of this, Dr. Jacob G. Schurman, President of the Philippine Commission, recently said: "It is the old outbreak against the misconduct of the priests, but instead of Spain the United States is being fought, because it is the United States which now appears to stand as the protector of the Church. The priests certainly misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and of the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious orders." Such are a few of the facts pertaining to the present religious conditions in the Philippine Islands. The

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time has now come for a change. Whatever the United States decides to do—whether it holds permanently these islands as new territory, whether it forms a colonial government or establishes a protectorate—one thing is certain: it will not and cannot maintain the religious tyranny in the past. The islands can no longer be lost to the influences of our nineteenth-century civilization. Freed from influences which have retarded their growth in the past, these islands should become a field of great value, not only politically and commercially, but educationally. Education in the Philippines is in a remarkably backward state. Very few of the native population, comparatively speaking, receive a lettered education. Education is, therefore, absolutely necessary for the proper development in the minds of the people of those ideas of political and religious liberty which characterize our own government. And no reform, religious or political, can be properly introduced into these islands in an effective manner until there is a propagation of liberal secular education such as we now have in the United States.

Workingmen's Homes in the City of Ulm

By John F. Crowell

IN the course of a tour for the study of the social conditions of industrial communities in Germany, during the summer, I came upon a most hopeful experiment in the housing of working people's families in the Bavarian city of Ulm. Ulm is one of those rapidly growing industrial cities which have sprung up in Germany in the last generation. The rapid growth of population with the industrial expansion—of concentration with expansion—led to a crowded condition of living to which the Bavarian people have not been accustomed. There could be no doubt that, with labor living in two rooms per family, as is often the case in Chemnitz, the general efficiency of this element in economic progress must inevitably deteriorate. Yet rents were high, the people were not satisfactorily housed, nor were there enough houses to decently provide for the housing of the working people.

Under these circumstances of inadequate and unfavorable conditions of living, the municipal spirit, still so vigorous in social policy, came to the rescue. The city bought a tract of land on which, according to plans worked out by the city architect, two large double dwellings were built as an experiment. The funds for the purpose were in this case furnished by a building association. These houses were each three and a half stories high, and divided into apartments, or "wohnungs," for a family each. Each "wohnung" comprised two rooms, a kitchen, a pantry, a cellar, and a wood-room. For every four families there was a laundry. Back of the houses lay a garden-plot divided so as to give each family a garden of its own. To the Bavarian laborer this garden is a little household gold-mine.

These houses were finished in July, 1892, and were straightway occupied by sixteen families. The building association which furnished the funds was met at once with a demand for more such dwellings, and two more of the same kind and capacity were immediately begun. Thus far the experiment seemed to have been worked out with a very satisfactory degree of success.

But the financial resources of the German working classes are by no means equal to those of corresponding classes in England and the United States, nor even to those of France, I am inclined to think. There is no such social fund lying in reserve there as the Postal Savings in England and the funds of the beneficiary societies; nor is there the vast savings banks reserve which characterizes the thrifty laborers of the United States. The German laborer is not as yet a member of the investing class, hence the development of State insurance of working people. In the housing of the working-class families the absence of an effective provident impulse toward self-help requires the community to make up what the class lacks as a means of attaining a high enough state of industrial efficiency to compete with other communities, municipal or national.

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This factor comes into view very clearly in the Ulm experiment. Self-help soon reached its limits for want of funds. In March, 1893, Obermeister Wagner announced at a sitting of the City Council that the building association's funds were exhausted. Upon this he raised the question whether the municipality should not step in and on its own account relieve the pressure by providing sufficient and better housing in the form of still smaller houses more within the capacity of the workingman to buy. His proposal to make a loan out of the public funds, at the lowest possible rate of interest at which the city could borrow, found ready approval on the part of the Council. A plan for the erection of sixteen double houses was prepared, and a loan of over 200,000 marks (nearly $50,000) effected promptly for expenditure in building. In this set of houses each contained two apartments, in each of which apartments there were one large living-room, one bedroom, kitchen, pantry, cellar, wood-room, and laundry. The average cost of each house, including the cost of the lot, amounted to 5,500 marks, or $1,100.

These houses are the property of the city, but only temporarily so. They were built with the express purpose of selling them to the occupiers on terms which they could accept. When the occupant desires to own the house he lives in, the property is turned over to him upon certain conditions. It has been reckoned that the purchaser could pay three per cent. on the cost of the house, and two and a half more on account of a sinking fund. Together these payments were less than what had usually been paid for rents alone for much inferior accommodations in the crowded portions of the city. In the course of twenty-three years, it is calculated, these payments will put the occupier in unencumbered possession of his home. He must, however, pay ten per cent. of the capital cost down upon receipt of title as occupying owner.

These buildings are, of course, intended only for a definite industrial class of families. Only persons classed as manual laborers may purchase. They must be married, must occupy the house themselves, and make regular payments. Provisions are made for the city to buy back the property in case the would-be purchaser fails to pay, or misuses the property in such manner as to depreciate its value unduly. Even the rule of paying ten per cent. of the purchase price, which proved onerous to some entitled to profit by this opportunity, has been modified to admit of purchasers paying gradually this quota of cash; but the title is meanwhile reserved. Where the occupant is not a purchaser, the rent is from 130 to 140 marks per year.

This wise and provident policy has borne gratifying fruit. There is a greater degree of contentment among these families owning their own houses. A most favorable improvement in the conditions of family life has been achieved. A much higher standard of health of men, women, and children has resulted. On the strength of these results, the demand for such houses increased, and in February, 1896, ten more double dwellings were erected for the same class of families, at a further outlay, on the part of the city treasury, of 200,000 marks.

For the five years over which this experiment has extended the account of the city stands as follows:

1. Thirty-six dwellings with a total of seventy-two apartments, in which each family has the exclusive use of two rooms, a kitchen, cellar, closet, wood-room, and pantry, together with a wash-room, and a garden near the house. The total average cost of each dwelling is inventoried at 5,600 to 5,900 marks.

2. Sixteen dwellings of forty-eight apartments, each containing three rooms, kitchen, pantry, cellar, closet, wood-room, and wash-room, with an adjoining garden. The total cost per dwelling in this case is given as from 7,200 to 8,800 marks.

These one hundred and twenty apartments are now occupied by six hundred persons—the envy of their less fortunate fellows occupying the inconvenient old-style buildings built after the tenement type of the larger cities. But the example set by the city has stimulated private enterprise to imitation and encouraged building unions to do and hope for more in the future out of their own efforts. The net outcome is that the ancient city of Ulm is leading all Germany—as she flatters herself—in the attempt to improve the conditions of a most important factor in the general prosperity of the community. She

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has proved that it is financially practicable for working-class families to own and occupy homes within which a superior standard of domestic life may be maintained, but without which the general level of economic efficiency of the community is bound to decline in competition with other communities where a superior standard of domestic living prevails as an integral part of social and economic policy.

London, England.

The Surplus of Congregational Ministers

By the Rev. Magee Pratt

FOR the purposes of this paper it is necessary to explain that I use the word church in the sense of meaning a religious organization with a clergyman in its service, that being the only sense pertinent to the subject under consideration; and my purpose is to demonstrate that the theological seminaries have so swamped the Congregational churches with ministers that numbers are starving—at least five hundred without work—and, through the intense competition, salaries are lowered generally, so that at present cheap men are in work and better ones driven to the wall. It will be understood that I rely upon a law that is regarded as nearly absolute by all teachers of political economy—the law of averages; it is obeyed by all successful business enterprises in the world, and I know no act of Divine Providence that exempts the Congregational church from its operation. Only by disregarding it, by counting dummy churches as live ones, can my conclusions be shaken in any degree.

Dr. Dunning, in a letter to me, made this statement, "That of the churches reported in the Year-Book at least one thousand had only a name to live." On examination I found that at least that number had never employed a minister, nor subscribed one dollar for ministerial support, nor had a minister in any official relation. My first assertion, then, is this: That the number of churches reported in the Year-Book must not be taken as the estimate of the number of clergymen necessary to man the churches fully. I hope that is very clear.

Where, then, can we go to find out the exact proportion of clergymen that should be ready for the service of the churches? And no question can be more easily answered. In the Year-Book of 1898 there are given statistical summaries for forty-two years, and they supply the information. It is too long a story to go over to tell the whole fact. This will suffice: that in the forty-two years the highest percentage of clergymen employed by the reported churches is seventy-six per cent. of the whole (I omit fractions), the lowest seventy-one, but the gross average is about seventy-four. For the last ten years seventy-four and one-half per cent. of the total number of reported churches have employed ministers. Again I assert that if you prepare a greater percentage of ministers, the excess must starve or beg if they try to live for their profession.

Now, how many ministers have we? A somewhat harder question to answer, but still possible within all needful limits. The number of churches will not answer the question, for of the 4,242 churches returned as having pastoral care, it must be remembered that through the country there are but six men to every seven churches, each man averaging one and one-sixth church in his care. That leaves 3,535 clergymen who are really wanted by the churches. The 1898 Year-Book reports total ministers 5,639, of whom only 3,577 are in work—a slight discrepancy; but some churches have more than one minister, and some ministers four or five churches, so that an exact statement cannot be made. We have thus left us an apparent surplus of 2,062 clergymen, and the task is to find out how many are available for church work in the pulpit and how many are retired, sick, or otherwise employed. In the May number of the "Hartford Seminary Record" the Rev. G. W. Winch makes a careful estimate and proves that there were in 1897 at least 3,957 clergymen available; his estimate I believe to be too low, for reasons which I will give. In 1898 there were added 164 seminary graduates, making a total of 4,121 clergymen wanting work, some

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in and some out of engagements; but there is work for only 3,577, and that gives the 544 surplus men that I claim are above the capacity of the church to employ; but there are more. Mr. Winch took the State of Massachusetts for his basis of calculation, and in 1897 there were reported 256 without pastoral charge in that State. Of that number thirty-five were seeking settlement and twenty were sick. Can it be credited that Mr. Winch simply subtracted the thirty-five from the 256 and took the percentage as the sample of the entire country? Would none of the sick recover out of the 256? There are 108 in church work as secretaries, missionaries, etc. Has any other State the same proportion? I am convinced that if a careful census were taken it would be found that we have at least 750 surplus ministers to date. Then, as it was the purpose of Mr. Winch's article to prove that more ministers were wanted, he had to do what the seminary people always have done, count all reported churches; while over twenty-four per cent. of them always have been and are without pastoral care.

My own suggestion is that the National Council appoint a committee of inquiry into the actual condition of things, and do what is necessary to find a cure. Not another student should receive a cent of money to further his seminary training. It destroys his virtue, it hurts the church and ministry.

Missionary Society of Connecticut,
Hartford, Conn.

Wing Sing and the Doctrines

By Edith K. Latham

Wing Sing was the Mission School's prize pupil, and his teacher found it difficult to conceal her pride in his cleverness, even though she realized that it would serve to increase the already considerable stock of self-esteem which the boy's bland countenance expressed. But it was Wing Sing who courteously offered Miss Trent his escort through the outskirts of Chinatown to the car on dark winter afternoons, and for this thoughtful attention she was truly grateful. He also often assisted his teacher in the office of monitor, for the exalted position which his thirteen years gave him in the estimation of his younger schoolfellows lent force to his stern rebukes.

Although Miss Trent made several efforts to cure Wing Sing of his conceit, she signally failed, for at every attack Wing's correct, suave answer completely baffled her.

The Chinese school which Mary Trent taught was composed of one ungraded class, from three-year-old tots to the big boys in Wing Sing's division, who ranged in age from ten to twelve years, and in learning from the alphabet to the Third Reader.

From the first, Wing had shown such a quick scenting of knowledge that Miss Trent often longed to turn a deaf ear to stupid Hop Get, as he laboriously spelled out the lesson, and to lean back in her chair and listen comfortably to Wing's smooth recitations. It was natural, therefore, that Wing Sing was often chosen to read on visiting-day of the Ladies' Mission Board, and that he never failed to win their approbation.

But one morning the serene Wing Sing presented himself in the school-room with such an insufferable air of complacency that Miss Trent could scarcely restrain herself from inventing some excuse to humble the young Mongolian's pride. Her intentions were frustrated, however, for Wing's examples were as correct as usual, his penmanship an excellent counterfeit of her own, and he read without stumbling.

He furthermore manifested his complete happiness by bestowing a patronizing smile upon little Ah Yun, who was drawing on his slate the grotesque figure of a great dragon with a cat's face. Ah Yun glanced up from his work, and, noting the remarkable condescension of the much-revered Wing, sheepishly covered up the sketch with his sleeve and turned to his speller with a studious air. But the smile did not give place to a frown, as Yun fully expected. Miss Trent noticed the little incident, and felt convinced that

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something extraordinary in the course of events had mightily pleased her prize pupil and filled his soul with a calm content which nothing could ruffle.

It was the custom for the children to choose the morning songs in alphabetical order, and to-day the lot fell to Wing Sing.

"What shall it be, Wing?" asked Miss Trent, turning around on the piano-stool.

"'Dare to do light, Dare to be tlue,'" answered Wing Sing, confidently.

The metallic Chinese voices joined heartily in the hymn, the little ones piping out a shrill treble, and the older boys growling an imitation of the melody in the vicinity of an octave below the others.

"Oh, if they only will 'dare'!" murmured Miss Trent to herself. "But it must be so hard to be 'true,' in such homes as theirs."

She shuddered at the thought, for with it came the recollection of a wild-eyed creature whom she had seen, a few weeks before, dragged along between two policemen, one of whom held the highbinder's smoking pistol. Wing Sing had quickly led her away from the crowd and the terrible sight on the sidewalk, but she had seen enough to haunt her dreams for many a day.

Recoiling from the memory, Miss Trent obeyed an impulse to apply to her charges a little moral lesson.

"Luey Woon," she said, "if some one should wish you to join the highbinders when you are a man, what would you say?"

Luey rose, with one hand on his desk, and promptly replied: "I say Teacher no likee; Luey not fight for Highbinder Tong."

Miss Trent smiled. "I hope you will have a stronger motive," she said, half audibly.

"Hop Get, what would you do if bad man gave you money to hide in a dark place and shoot his enemy?"

And slow, chubby-faced Hop Get answered cheerfully, after pondering a moment, "I say, 'Never learn shoot; chop wood for fader, rather use hatchet.'"

Several pairs of black eyes twinkled. The older boys saw the comical side of stupid Hop Get's answer. They giggled in a smothered way, while Miss Trent turned away her face to conceal her amusement.

But Wing Sing was solemn through it all. A troubled look came over him. He put down his book and gazed vacantly at the whitewashed wall, with its gayly lettered mottoes in Chinese characters.

Before dismissing the school Miss Trent made another attempt at her little sermon.

"Be kind to every one, even to your enemy, and you will make your heavenly Father glad. What does the Bible say about that, Hop Get?"

"'Love your enemies, do good to them that hate you, and play for them that despitefully use you and perseclute you,'" recited the child in carefully measured accents.

"Luey, what shall we call that text?"

"All same Clistian doctline," promptly replied the boy.

With an approving smile, Miss Trent dismissed the children, and fondly watched the odd troop, with their thin little queues, pieced out with red and pink cord, bobbing behind them, as they all filed down the steps, wondering how much of the lesson of mercy had filtered into their hearts.

Wing Sing passed out with his usual respectful bow, but when he said "Good-by, Miss Tlent," he lingered for just an instant.

"What is it, Wing? Do you wish to ask me something?"

"No, guess not, Teacher; good-by," he answered, edging off, and leaving his teacher looking rather anxiously after him.

Hurrying down the street, he overtook Luey Woon.

"Luey," he began in a low tone, speaking in Chinese, "Luey, I am in trouble. Will you help me?"

Luey, only too glad to be taken into Wing Sing's confidence, quickly assented.

"I will help you, Wing Sing, even if they cut off my head."

"Now we must talk English," said Wing, as they entered Dupont Street, the main artery of Chinatown. "Chinaman might hear us, and then—" Wing finished the sentence with a suggestive thrust of his hand into his blouse.

"What's your tlubble, Wing?" asked Luey in an awed tone.

"You listen," replied the perplexed

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Wing. "Last night fader send me to China doctor's for blue powder-medicine to paint little brother's mump. When I come back, I stop to talk with boy at corner of Clukid Allee. When I say 'so long' to boy, I see big lat cleep down allee, and I go velly soft to sudden scare him. Lat lun long way, and I get 'way deep down Clukid Allee.

"Pletty soon I hear some one come down doorway, and I get 'flaid all of sudden. Then I hide in dark corner, and, quick, man come out and whisper, and they say this;" and Wing lapsed again into Chinese.

"'To-morrow night, when the big clock in the Christian church tower points to nine, you will wait at the second turning of the Crooked Alley, and when Ah Lee, the chosen victim of the Yee Soon Tong, comes gayly past to spend the evening opium-smoke with his friends of the Min Soon Tong, you will raise the shining blade, and the debt of the Yee Soons will be paid.

"'Then you will cast away your knife and run quickly down the dark alley and over the housetop of Moon Toy, and back into the street, where you will idly mingle with the crowds who seek the man-killer. And when for many days the noise has died, you will come to the meeting-place of the Yee Soon Tong, where you will find smiles and gold.'"

When Wing had finished this thrilling recital, Luey stood staring with wide-open eyes and pale face, looking about him nervously, as though he were marked as a victim for the "hatchetmen."

"Huh, you look too scared," said Wing, contemptuously; "somebody think you know too much. I not tell you any more."

"No, Wing, I not look scared now; go on. What hatchetman say?"

"Hatchetman said," continued Wing in guarded tones, once more resorting to his native tongue, "'The knife-blade will not fail to start the red stream from the heart of the Yee Soons' enemy, and there will be an owner for the gold.'"

"What you do? tell Ah Lee stay out of Clukid Allee?" asked Luey, fearfully.

"Luey," replied Wing Sing, impressively, "Ah Lee do my fader bad trick long year back. My fader hate Ah Lee, wish he can revenge him. Now, China doctline teach do what fader like. This morning I so happy, think Ah Lee get punish, make fader happy. Go to school, teacher talk about Clistian doctline, do good to enemy. Fader always say obey teacher. Now what I do?" And the usually self-possessed Wing Sing was the picture of distress.

"I do' know; bad both way," answered Luey, solemnly.

"If we do kindness to enemy," continued Wing, "must do it very quick. Five o'clock now," he said, glancing up at the old cathedral clock, which was rapidly ticking away the life of Ah Lee.

"But if fader hear, he get velly mad, mebbe. He not like me get in highbinder fuss."

Luey had no further suggestions to offer, and Wing Sing went home in great dejection. On the way he passed Crooked Alley, but it looked quite harmless by daylight, and he endeavored to persuade himself that the tragedy would not take place. But he knew perfectly well that it would if Ah Lee kept to his usual custom. The Yee Soons were sure to carry out their part of the programme.

His father scolded him a little for dawdling on the way from school, but was mollified when his son read aloud, in a high pitched voice, his lesson for the next day. After the lesson his father held the book and slowly pronounced the shorter words, and Wing Sing spelled them. But he was restless and made several mistakes. Suddenly he interrupted with, "Father, is Ah Lee a very bad man?"

"Yes, my son," replied Fun Choi. "Many years ago, in my native village, he did a very bad deed, as I have often told you. But it is right that you should ask once more, and once more I will tell you.

"The wicked Ah Lee caused your honored parent to wipe from his forehead the white drops of weariness, while he toiled in the rice-fields to earn again the strings of 'cash' which the bad Ah Lee stole by his sly cheating.

"I should not grieve if the gods willed that his funeral-wagons should soon rattle over the streets to the Chinese burial-place in the glistening San Francisco sand-hills.

"May his bones miss the honor of final rest in China!"

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Wing Sing's conscience straightened out its painful kinks. At that moment he would almost have been willing to watch the hatchetman do his dreadful deed. But after supper, when he was permitted to go outside, his steps instinctively led him near Lee's door, and the influence of the mission teaching again assailed him.

While he watched, the door opened and Lee appeared and crossed the street to make a purchase at a fruit-stand. Wing Sing almost clutched the man's blouse as he passed him, resisting with difficulty the impulse to cry aloud a warning to the highbinder's prey, but the boy restrained himself with a subtle instinct of caution.

He went home trembling with excitement.

"Father, you like me to do what my teacher tells?" he cried.

"Teachers are always to be obeyed," replied Fun Choi. "The teacher of my son is very learned, though she is a woman. She will make Wing Sing an honorable man if he follows her wise counsel."

With this oracular utterance ringing in his ears, Wing Sing again went out, this time doubly fortified to do his Christian duty.

Fun Choi was an indulgent father, and allowed his son to remain out-of-doors until half-past eight on summer evenings.

It was ten minutes past eight when the door once more slammed behind Wing Sing. Lee's door was closed, and there was no light within. Perhaps by this time he was wending his way up the fateful Crooked Alley.

Wing's methodical brain for once was in a sad muddle, but he gathered his scattered wits to work on the only means possible. He first recklessly tore out a page of his greatly prized Reader, and, sitting on the steps of his father's shop, laboriously wrote a warning message in carefully formed English letters.

The letter read thus:

"Ah Lee, if you go to crukid allee tonight you big fool.

"You look out. Hatchetman Hide to Kill you. I hear him Talk. Your Bones never go back to China burying."

The fierce prediction in the closing sentence was inserted as a sop to that part of Wing Sing's conscience which sympathized with his father, although the tone of contempt was not quite consistent with the good-fellowship of the warning.

With a beating heart, he watched for a lull in the stream of passers-by which would give him the opportunity to place the paper under Lee's door. A knot of curious tourists followed their guide around a corner, and the block for the moment was deserted.

Wing Sing quickly crossed the street. He had slipped but one end of the note under the sill when a sudden noise from within alarmed him.

It would never do for the son of Ah Lee's enemy to be caught in such an undignified act. Wing Sing, therefore, ignominiously took to his heels, and did not look back until he reached the shelter of his own premises, where, putting aside a corner of the old green silk curtain, he saw a light stream out into the street as Lee's door opened and the paper was picked up.

For an instant the door remained ajar, then it was quickly banged, the shutters closed, and the abode of Ah Lee gave no further sign of life.

Two days later Miss Trent was surprised to receive a call from a courteous, strange Chinese, who listened with interest to the exercises of the school, and, before bowing himself out, insisted upon leaving with her a little sandalwood box containing a twenty-dollar gold piece.

"From my flend to lady who teach her Chinaboys be kind to enemy," he said,

Miss Trent protested in vain. She saw that he would be highly offended if she refused, so she said: "Thank you very much. I will give it to the ladies of the Board, and they will use it to send other boys to school." But the man had gone while she spoke, satisfied that his errand was accomplished.

When Wing Sing returned from school that afternoon, he found his father rejoicing over the unexpected windfall of one hundred dollars, sent by an unknown hand.

On a strip of red paper were inscribed the Chinese characters which read:

"Suitable portion is intended for Wing Sing, the eldest son of the honorable Fun Choi, the studious youth whom his countrymen admire, and who writes his name so skillfully upon the white page of his study-book."

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Books and Authors

Trooper 3809 [1]

A story of real life always has a direct touch. "Trooper 3809" has that touch in an exceptional degree.

While the author, Mr. Lionel Decle, is of French birth, he received his education in England. He returned to France for his military service, and then again to England. Hence he is able to take an international view of affairs. His narration is stronger than the somewhat similar one published last year by M. Urbain Gohier under the title "L'Armée contre la Nation." The descriptions of that vigorous writer were so virulent and his attacks so indiscriminate as to lose something of their force. The present volume, however, is lurid enough.

In 1879 Mr. Decle went into the French army. At that time the period of service was five years instead of three. But one year's service was demanded of him, however; he came under the provision for those who had the degree of B.A. or B.S., provided they paid three hundred dollars to the Government, and provided that they contracted a voluntary engagement within the year preceding that in which they became liable to conscription. If the experiences of other French soldiers are like those endured by Mr. Decle during his term of service, it is no wonder that conscription is still regarded in France as absolutely necessary.

Comparing France with England, Mr. Decle declares that, taken as a whole, the lowest classes in the French cities are more degraded than the people belonging to the same class of society across the Channel. Instead of raising this class to a higher level, the French military service only brings down to their plane those who belong to the better classes. For men possessing any self-respect, says our author, the three years which every able-bodied Frenchman has to serve in the army are nothing but a period of ceaseless degradation. He declares that a system in which gentlemen of refinement and the vilest dregs of the city slums are subjected to identical treatment and ruled by identical measures of discipline is an impossible one: equality of punishment may sound well in theory, but in practice it becomes rank inequality. He attempts to show that in Germany, where there is also the reduced service of one year for young men who have fulfilled conditions of higher education, the system works better, because these form a class absolutely distinct, in uniform, lodgment, and treatment, from other privates.

Mr. Decle's description of the sanitary conditions which have existed in the French army is disheartening. In his time there was but one dilapidated bath in the barracks where sixteen hundred men were quartered, and no appliance existed for admitting hot water into the bath. The hospital service was on the same plane of intelligence.

Most of the book, however, is an exposure of the poor system of French officering and the results which come from it. One blot on the system is that cavalry officers trust almost entirely to sergeants to look after the drill, discipline, and comfort of their men. During Mr. Decle's cavalry service the colonel came to the barracks, perhaps, twice a month, and then rarely stayed there for an hour at a time. Except during the general yearly inspection the lieutenant-colonel and majors did not pass once a month through the squadron-rooms. True, the captain in command of Mr. Decle's squadron sometimes came to their room, but a fortnight or three weeks often elapsed between his visits. Mr. Decle's lieutenant came to the squadron-room on the weekly inspection day, but rarely at other times.

As to the drill, during the first five months' preliminary training troopers were left entirely to the care of sergeants and corporals.

Mr. Decle draws a comparison between the hard-and-fast lines of social distinction which exist between French officers of different ranks and the English system, where all officers mess together, meeting in the simple equality of gentlemen. The first idea is, of course, a fatal obstacle for the corporate well-being of a regiment, yet in France the idea seems to obtain that

[1] *Trooper 3809.* By Lionel Decle. Charles Scribner's Sons, New York. $1.25.

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captains would lower themselves if they sat at the same table with lieutenants and sub-lieutenants.

The account of the various punishments which Mr. Decle endured constitutes the book's chief value. Our author is careful to acknowledge that some of these were deserved, but he shows that he paid unjust and undue penalties. Rather than have served another year he would have become a deserter. It is with a shock that one learns of the severity of punishments in the French army. The mere act of striking a superior, from a corporal upward, is punishable with death, even in time of peace. Mr. Decle tells us of two instances which occurred while he was serving. In the first place, a private had struck a corporal who had bullied him in a most shameful way; in the second instance, a corporal had struck an officer who had called his mother by a vile name. Both men were found guilty and publicly shot in the presence of their regiment on special parade. From this the character of the penalties for lesser offenses may be imagined. The bullying of privates by corporals and sergeants, says Mr. Decle, is now just as bad as it was in his time. The officers are jealous of each other, and, instead of encouraging privates to love their profession, they chiefly strive to find or manufacture defaulters, well knowing that by so doing they will attract their chief's attention and thus get advancement. One of Mr. Decle's corporals, an old schoolfellow of his, who had actually accepted luncheon from him the previous day, did not hesitate unjustly to denounce him. After reading this, we understand better the machinations which led to the denouncing in the General Staff both of Dreyfus and of Picquart.

Incidentally the work throws an interesting side-light on the Dreyfus case. The bitter and protracted discussions which have arisen out of this case have concentrated the attention of the world on the French army, but Mr. Decle believes that no one has done more to disgrace it and to lower it, in the eyes of friends and foes alike, than Frenchmen themselves. The Dreyfusards have made superhuman efforts to further the cause of justice and to obtain the redress of one of the greatest wrongs ever committed against a human being. We agree with our author, however, that they have somewhat spoiled their task by indiscriminate and wholesale abuse of the army in general, holding thousands of French officers responsible for the conduct of a few of their number. On the other hand, the anti-Dreyfusards base their conviction upon a blind belief in the infallibility of half a dozen officers who, in 1894, had passed judgment upon Dreyfus. Mr. Decle declares that the prisoner's case is, unfortunately, but a greatly magnified example of what daily happens throughout the French army. He tries to show that Dreyfus has been a victim not so much of the malice of individuals as of a faulty system. While we may disagree in part with this opinion, his exposure of the conditions which obtain in the French army does show (1) that the colonel of a regiment forms his opinion of a private from the character given to him by his corporal or sergeant; (2) that the mere fact of appealing against a punishment is considered as an act of insubordination; (3) that a judgment once given must needs be upheld without considering upon what grounds or evidence it has been delivered; (4) that no man in the French army may appeal against a punishment until he has undergone the whole of it. There is still no higher appeal than to the Colonel. Such a thing as a private, or even an officer, having the right to ask for a court martial in case he considers himself unjustly punished does not exist.

Aside from this special and timely significance, as a mere story of military life "Trooper 3809" is worthy of note. Nor is the book's significance connected with the Dreyfus affair or with France alone; it also throws light upon other countries in which militarism exercises an undue influence, and bids us contemplate the burdens, seen and unseen, which are oppressing the people of such lands.

Potable Water, by M. N. Baker, editor of the "Manual of American Water-Works," is an authoritative little book designed, not for engineers, but for public officials and public-spirited men and women interested in the subject of a pure water supply. The work is well done. (The Van Nostrand Company, New York.)

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The Science of Religion [1]

In his former volume Dr. Tiele dealt with the varying religions resulting from the continuous evolution of religion. This we reviewed last year. In the present volume he deals with the "ontological" as distinct from the "morphological" part of his subject—the origin and nature of religion, the constant essence in its changing forms. He discriminates religion from religious doctrine, with which it is often confounded, and from philosophy, which, on account of this confusion, often attacks it. Religion, which clothes itself in an ever changing garb of doctrines as its enlightenment advances, originates in "man's original, unconscious, innate sense of infinity." Dr. Tiele adopts and insists upon Dr. Edward Caird's view, in his lectures on "The Evolution of Religion," that in the human mind the idea of the infinite is anterior to that of the finite. It "is the specifically human element in man." It does not come to us by experience, for it conflicts with our experience of a finite world. It is not the product of reasoning, though supported by it. "It is born with us, and we cannot choose but think it. We act unconsciously as if we were infinite. Infinity is the mainspring of all human development." From this groundwork of our being, however unconscious man be of what it is, spring those emotions, conceptions, and will-attitudes in which consists religion, the very postulate and condition of which is man's belief in some kinship between himself and the invisible superhuman Power he adores. In fact, "not only that 'God is above us,' but also that 'God is in us,' is a belief common to all religions," and reaches its full development in primitive Christianity. Anthropomorphism is therefore indispensable to religion, for, although all human predicates be inadequate when ascribed to Deity, we cannot ascribe less to God than the personality and self-consciousness which belong among our highest conceptions of life.

But religion differs from philosophy in being practical, not speculative. Religious doctrine, or theology, is a borrower from philosophy, but not religion itself, which "is, above all, a doctrine of salvation, a guide to a blessed life." Corresponding to its three constituents of emotions, conceptions, and will-attitudes ("sentiments," as Dr. Tiele calls them), are the three "root-ideas" of religion:

> In a thousand varieties . . . we invariably find these three elements: belief in a divine power upon which we are dependent; belief in the high origin and destiny of man, coupled with a consciousness of his shortcomings; and belief in the possibility of salvation, combined with attempts to secure that blessed consummation. All religions are religions of redemption, and all religious doctrine is a doctrine of salvation. This is one of the most striking and at the same time most certain results of our science.

Underlying these three root-ideas Dr. Tiele finds the essence of religion to be "essentially a frame of mind in which all its various elements have their source." This is not faith, for faith belongs also both to science and art, although without faith no religion, nor either science or art, is possible. "Religion is piety," says Dr. Tiele, but prefers the word "adoration," as expressing the essence of genuine piety, which desires to possess and to be possessed by its adored object—a sentiment whose germ he discovers even in primitive and barbarous religions, and which "demands that closest communion, that perfect union" of the human with the divine, "which forms the characteristic aim of all religion." Such is the essence of religion as emanating directly from "the distinctive badge" of our humanity —the Infinite within. Its natural and necessary manifestation is in worship, particularly in the form of prayer; and all true worship involves a sacrificial element in the constant rededication of self to God.

But religion, like other human experiences, has its morbid developments. There is religiosity as well as religion, and it is due to the lack of due proportion in one or other of the three constituents of religion. Emotion in excess breeds fanaticism. If the importance of conceptions be overrated, orthodoxy is substituted for religion. Those to whom will-attitude, or "sentiment," is everything may even justify inhumanity if done in the name of religion. Sentiment, however virtuous, "unless deeply rooted in emotion, cannot be called religious." This may be questioned. Elsewhere Dr. Tiele makes, as

[1] *Elements of the Science of Religion.* Part II., Ontological, being the Gifford Lectures delivered before the University of Edinburgh in 1898, by C. P. Tiele, Professor of the History and Philosophy of Religion in the University of Leyden. In Two Volumes. Vol. II. Charles Scribner's Sons, New York.

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we think, too wide a gap between morality and religion. Morality in his view is limited to our earthly existence and relations; a limitation which better suits another word in his vocabulary, "moralism." Truly describing the object of religion as "peace of soul, the true and eternal life, unity with God," he does not see that just this is ideal morality, as distinct from superficial and imperfect conceptions of it. Morality that is perfect cannot be limited to the relations of finite moral beings; it must include their relations with the Infinite to whom they feel themselves akin. The feeling of kinship between the finite moral nature and the Infinite, in which religion originates, is as fully entitled to the name "moral" as to the name "religious."

Dr. Tiele develops his subject on a strictly psychological line, apart from the domain of metaphysics and dogmatics, and in a critical comparison of the diverging or conflicting views of other writers, both Christian and skeptical. He holds no brief for any creed or church, while pointing out that every form of religion requires a "league of sympathizers," and that all local unions of this kind gravitate toward a general union. Thus the conception of a universal church, however falsely bound to some transitory institution, "contains the germ of a great truth, and is the similitude of a well-founded expectation." He looks to see this ultimately realized in local organizations linked for fellowship, not for administrative government. Should they prefer to call their union a Brotherhood or a League, yet "it would be a church" all the same, and "a more excellent realization of the great ideal."

So eminent a physicist as the late Professor Tyndall declared it "the problem of problems" to yield reasonable satisfaction to the religious feelings, which he recognized as having rights quite as strong as those of the understanding. Strikingly in accord is this with Dr. Tiele's declaration, from the opposite quarter of the scientific field, that "the right of religion is a right of the emotions," that the emotions no less than the reasoning powers have their inalienable rights, and that to pronounce religion an illusion because emotional "would make human existence an insoluble riddle." If religion constantly provokes the censure of philosophy, it is because its garb of doctrines is not renewed as fast as it becomes outworn. But since "a religion without forms is lost in indefiniteness,"

to create or to recast these forms, and to clothe the constant religious element in images adapted to the wants of the most advanced members of the existing generation, is the vocation of those who are not satisfied to be merely the guardians of a venerable tradition, and the learned interpreters of sacred texts, but who, as prophets themselves, bear witness in inspired language to what God has implanted in their hearts; and not merely as ministers of the cult, but also as free witnesses of the divine spirit, as poets by the grace of God, as religious thinkers, as leaders of religious life.

Books of the Week

[The books mentioned under this head were received by *The Outlook* during the week ending September 1. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Mr. Belfort Bax's series on "The Social Side of the German Reformation" is becoming an indispensable one to theological or sociological students. The second volume has now appeared, and has to do with *The Peasants' War*, 1525–6 (The Macmillan Company, New York). A comprehensive map helps the reader's understanding of the author's excellent and detailed but not too picturesque text. The publishers' work, in paper, printing, color, and texture of binding, leaves nothing to be desired.

Dr. Ruric Roark, Dean of the Department of Pedagogy in the State College of Kentucky, has published a work on *Method in Education*, the second volume in a series of which the author's "Psychology in Education" is the first. As may be gathered from the title, Dr. Roark's latest book attempts to develop in detail the application of psychology in the work of teaching. The book is clearly thought out and clearly expressed. It will serve in answering the daily more persistent questions as to method in education—questions so universal that most colleges and universities have now added departments of pedagogy to those already existing. Dr. Roark well points out that a teacher needs more than sound and broad scholarship, more than sympathetic knowledge of mind-processes; a teacher must also have skill in making the mind hungry for

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the best nutriment. (American Book Company, New York.)

The latest volume in Dr. W. T. Harris's very long but invaluable "International Educational Series" comprises a selection from Montaigne's *Essays on Child Education*. Strange as it may seem, Montaigne was in some respects in advance of the pedagogical thinkers of our own day. His was the influence which a hundred years later most affected John Locke, and, two hundred years later, Jean Jacques Rousseau. (D. Appleton & Co., New York.)

In two neat volumes Mr. H. L. Stephen has condensed and edited, chiefly from Howell's voluminous pages, accounts of ten famous English *State Trials, Political and Social*. The trials are those of Sir Walter Raleigh, Charles I., the Regicides, Colonel Turner and others, the Suffolk Witches, Alice Lisle, Lord Russell, the Earl of Warwick, Spencer Cowper and others, and Samuel Goodere and others. The editor's work has been admirably performed. It would be hard to imagine more of human tragedy than is compressed within these little volumes. (The Macmillan Company, New York.)

A pretty edition of a new translation of Bida's charming love story of Provence, *Aucassin and Nicolette*, is put forth by Fords, Howard & Hulbert (New York). The translator is Mr. A. Rodney Macdonough, and he may be congratulated on the grace and facility with which his work has been accomplished.

Webster's Collegiate Dictionary is an abridgment from the International which aims to be full, accurate, and authoritative, and yet in moderate compass and of a moderate price. It has over eleven hundred large octavo pages and an equal number of illustrations, with ample appendices, tables, etc. It will undoubtedly prove useful and convenient to students and others who desire a happy medium between the unabridged and the too-abridged. (G. & C. Merriam Company, Springfield, Mass.)

Mr. George A. B. Dewar, in his *Wild Life in Hampshire Highlands*, comes closer than any recent writer on out-of-door topics to the charm of Richard Jefferies. He knows the woods and hills at every season; he watches birds, trees, plants, and insects with a loving patience; he conveys to the reader through true word-pictures his enjoyment and constant companionship with nature. Mr. Dewar writes neither as a naturalist nor as a sportsman, but as a nature-lover endowed with the special knowledge of both. The volume is delicately illustrated and handsomely printed. (The Macmillan Company, New York.)

The Rev. Dr. Alexander Whyte has published, through the F. H. Revell Company (New York), the first volume of a work on *Bible Characters*. The book is one which cannot be other than helpful to every student of Old Testament history. Dr. Whyte's vigorous style brings Jeroboam, Rehoboam, Elijah, Elisha, and the rest before us with startling and effective distinctness.

Books Received

For the week ending September 8

DAVID W. AMRAM, PHILADELPHIA

Amram, David W. The Jewish Law of Divorce.

DREXEL BIDDLE, PHILADELPHIA

Brooks, Sarah P. In the Bivouac of Life.

DOUBLEDAY & M'CLURE CO., NEW YORK

Prichard, E. and Hesketh (E. and H. Heron). A Modern Mercenary. $1.25.

Little Masterpieces. Edited by Bliss Perry. Thackeray, Lamb, and De Quincey. 30 cts. each.

Warner Classics, The. In Four Volumes. Philosophers and Scientists; Novelists; Poets; Historians and Essayists. $2.50.

GINN & CO., BOSTON

Tarbell, Horace S. and Martha. Lessons in Language and Grammar. 70 cts.

D. C. HEATH & CO., BOSTON

Dole, Charles F. The Young Citizen. 45 cts.

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

Smith, Colonel Nicholas. Great National Songs. $1.

W. B. KETCHAM, NEW YORK

Ketcham, W. E. Funeral Sermons and Outline Addresses. $1.50.

THE MACMILLAN CO., NEW YORK

Faust, Albert B. Heine's Prose. 60 cts.

Rawnsley, H. D. Life and Nature at the English Lakes. $2.

Jones, Jenkin Lloyd. Jess: Bits of Wayside Gospel. $1.50.

Herrick, Robert. Hesperides. Edited by Israel Gollancz. Vols. I. and II. (The Temple Classics.) 50 cts.

Wordsworth, William. The Sonnets of. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Sterne, Laurence. Sentimental Journey Through France and Italy. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Thoughts of Divines and Philosophers. Selected by Basil Montague. 50 cts. Edited by Israel Gollancz. (The Temple Classics.)

Cavendish, George. The Life and Death of Thomas Wolsey. Edited by Israel Gollancz. 50 cts. (The Temple Classics.)

Lynch, Hannah. Toledo.

Du Bose, William P. The Soteriology of the New Testament.

THE PILGRIM PRESS, CHICAGO

Bridgman, Raymond L. The Master Idea.

FLEMING H. REVELL CO., NEW YORK

Thurston, I. T. The Bishop's Shadow. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Decle, Lionel. Trooper 3809. $1.25.

Hornung, E. W. Dead Men Tell No Tales. $1.25.

Warman, Cy. The White Mail. $1.25.

Trent, William P. The Authority of Criticism. $1.50.

Spears, John R. The Fugitive. $1.25.

THE F. A. STOKES CO., NEW YORK

Grinnell, Morton. An Eclipse of Memory. 50 cts.

Walkey, S. For the Sake of the Duchess. 50 cts.

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The Religious World

The Northfield Conference of Christian Workers

The seventeenth annual Conference of Christian Workers, which has just closed its sessions at Northfield, was the most largely attended of any ever held. The increase in the number of clergymen was especially noticeable. Of course Mr. Moody was the soul of this as of every Northfield Conference. The Rev. Dr. John Balcom Shaw, pastor of the West End Presbyterian Church, New York City, made the opening address. The next day the Rev. Dr. Wilton Merle Smith, of the Central Presbyterian Church, New York City, followed in an address emphasizing the need of a more spiritual ministry. During the first four days of the Conference the Rev. George Campbell Morgan, of London, spoke no less than seven times, taking for his general subject "The Will of God." Mr. Morgan spoke very frequently during the Conference, and also remained for some days thereafter, giving the daily post-Conference addresses which for several years have been a feature of the work. Another well-known speaker at the Conference was another London pastor, the Rev. F. B. Meyer, the successor of Dr. Newman Hall at the great church across the Thames from Westminster. Two years ago, at Mr. Moody's invitation, Mr. Meyer came to America and gave a series of addresses on "The Development of the Spiritual Life." The succeeding year Mr. Meyer devoted six weeks to visiting American cities where he had been unable to hold urgently demanded conferences the year before. This year Mr. Meyer has been obliged to return to England, but Mr. Morgan still remains, and is to devote the autumn months to giving addresses in some of the leading cities on similar lines to those given this summer. This extension of the Northfield Conferences is sure to be appreciated by those who have not been able to attend these gatherings.

Denominational Houses at Northfield

Other prominent speakers at the Conference were the Rev. Drs. Torrey, Pierson, Selwyn, and Mabie. The last named is the Secretary of the Baptist Foreign Missionary Union. During the Conference he called for a meeting of the Baptists at Northfield to consider the advisability of erecting a house in which missionaries and others could be entertained. Dr. Mabie thinks that there are at least twenty-five Baptist foreign missionaries in this country on furlough who could attend the conferences if there were such buildings, but, under present conditions, are unable to come to Northfield. It is believed that such a house might be used for seminary girls during the school year and for missionaries and others during the Conferences. On this suggestion Mr. Moody followed with one looking to the erection of a Presbyterian House, Mr. John Willis Baer, Secretary of the Christian Endeavor Society, and also a Presbyterian elder, assuring him that the Presbyterians would not be behind the Baptists in this matter. As to the Presbyterians at Northfield, the recent conferences have been emphasized by their particular attendance and enthusiasm. From New York City alone between fifty and sixty Presbyterian pastors were present—practically the whole local Presbytery. The results should be a great revival of evangelistic preaching in the churches of the metropolis.

American Presbyterian Decline

Recently published statistics in the daily press have seemed to show that Presbyterianism is hardly holding its own in this country as regards membership, or even in the number of churches. Even the Philadelphia "Presbyterian," speaking of the decline from year to year, for the last five years, of the number added on examination and certificate, exclaims: "We are not receiving on profession as many as we are dropping from the roll. How long can this continue without disastrous result? The decline is not in one Presbytery or one city, but a general falling off in the whole Church." Writing to us on this matter, however, the Rev. Dr. William Henry Roberts, Stated Clerk of the General Assembly of the Presbyterian Church, explains some of the decline by the fact that there has been a

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general removal from the rolls of many of the congregations of the names of "absentee members over three years absent," etc., while for members dismissed and dropped there are no statistics for 1894, 1895, and 1896. Last year fifty-six thousand members were dismissed and dropped; this year, fifty-three thousand. In 1894 seventy-four thousand members were added on examination; this year, only forty-eight thousand. On certificate in 1894 forty-one thousand members were added; this year, thirty-five thousand. The decline has been a steady one in both lists. The list of net increases to the Presbyterian Church is also a series of downward steps. In 1894, forty thousand persons were added; in 1895, twenty-six thousand; in 1896, twenty thousand; in 1897, seventeen thousand; in 1898, fourteen thousand; and so far in 1899, eight thousand five hundred.

The American Lutheran Church

The approaching Lutheran Council at Chicago calls renewed attention to the progress made by the Lutheran Church in the United States. From a membership numbering not a quarter of a million forty years ago, it has grown to one numbering more than a million and a half. In 1859 the various Lutheran bodies had only ten small theological seminaries, eight colleges, and one academy; now the figures are twenty-five, forty-six, and thirty-six respectively. Startling as this progress is, the figures are vouched for by that official organ, "The Lutheran." From it we learn that no less decided progress has been made in other directions. Forty years ago the Lutheran Church had "become a stranger to itself;" now it has come to recognize itself anew, and the basis of one faith and one practice is being cleared of the rubbish which had almost buried it. Again, from the few translations which constituted all there was of native Lutheran literature forty years ago, there is now a list of books in English—devotional, historical, doctrinal, and other books—that do honor to Lutheran scholarship. The journal above quoted admits that the services of Lutheran churches, too, were almost as bald as those of any Calvinistic church; now, however, "we have a matchless Common Service, several unequaled hymn-books for the Sunday-school, a graded series of Lesson Helps bound to mark an epoch in Sunday-school teaching, a rich Lutheran commentary, and a long-wished-for encyclopædia, shortly to appear. . . . In short, forty years ago American Lutheranism was as unstable, unformed, and contradictory as the American character itself in its infancy. To-day it is growing into a more robust, uniform, and well-rounded Lutheran force, which, as it becomes more unified, will exert an influence in our chaotic American religious life hitherto unknown."

A French Protestant Paper

Speaking of the work done in France by the Protestant newspaper "Le Signal" in the interest not only of Protestant influence, but of every effort to raise moral and social standards, the London "Christian World" says that in the evil days when it was next to impossible for any but the voices of passion and prejudice to get a hearing in France in the Dreyfus affair the "Signal" risked everything in its bold stand for the right. The risk was great, indeed, for a new paper, struggling with the difficulties which beset every fresh journalistic enterprise. It must needs face, first, the opposition of Roman Catholicism, next the envenomed hatred of its atheistic opponents, but, lastly and hardest to bear, the defection of numbers of timid or indifferent Protestants. "Le Signal" has a distinctive literary as well as political character, and contains contributions from the leading French Protestant writers. Its moral tone is, of course, excellent. The Protestants of France, comparatively few in number, are giving a good account of themselves. They deserve the sympathy of Christian people everywhere.

The Metlakahtla Settlement

A dozen years ago, for the sake of greater civil and religious liberty, the people of a place called Metlakahtla, in British Columbia, under the leadership of Mr. William Duncan, emigrated to Annette Island, off our Alaskan coast. The work of the intervening years is seen in the fact that to-day Annette Island has become the center both of commercial and of Christian activity in all that region. The government consists of a council,

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twenty in number, who attend to the civil affairs of the town. These officers are elected annually. The religious government consists of a body of elders, also twenty in number, who look after the spiritual affairs of the church. That church has no denominational name; it is known as "The Christian Church of Metlakahtla." Both original members and natives believe and are taught that they must be in fellowship with all Christians, but that they need owe allegiance to no denomination. After a time of probation, natives who have been obedient to the rules of the community may be accepted as members of that community, and may even be counted members of the church, because, as Mr. Duncan says, "if they are true to our rules, they will be true Christians." Native labor built the church building, and the natives themselves subscribed one-fifth of the cost, the total of which amounted to ten thousand dollars. Half of that total was earned by the dwellers on Annette Island, and the remainder was subscribed by American and English friends. The services at the church are conducted in the native tongue, except some singing which is in English. The means for the support of the settlement, including government, church, school, and hospitals, is supplied by the industries planted years ago by Mr. Duncan and his coadjutors. The Annette Island settlement forms one of the most interesting points in the Alaskan tour.

Dr. Moxom's Bible Class

The plan of work for the Bible Class of the Rev. Dr. Moxom, of the South Church, Springfield, Mass., is a model for other similar classes. This particular class is about making a critical study of the Book of Genesis. There will be a careful analysis of the book into its separate documents, the sources of which will be noted and the characteristics of which will be brought out. Special attention will be given to the creation stories and their Chaldean, Egyptian, Indo-European, American, and other parallels. The story of Eden and the Fall will be studied in connection with Greek and other myths of the origin of evil. Similarly, the account of the Noachian Deluge will command attention. Some fifty topics requiring exhaustive research, having an extensive bibliography of first-class authorities, are being given out for papers to be presented by individual members of the class. Among these topics, not to mention those that have to do with creation and the flood, are the following: "The Origin of Man and Primitive Ideas;" "The Serpent in Religion;" "The Origin of Sacrifice;" "Human Sacrifices in Religion;" "The Beginnings of Art;" "The Tower of Babel Myth Concerning the Origin of Language;" "The Origin of the Hebrew People;" "Egypt in the Time of the Patriarchs;" "The Sabbath in Genesis;" "The Family in Genesis;" and "The Name of God in Genesis." All will be regarded from a scientific point of view. The attitude of mind will be that of a reverent criticism, but entirely fearless in its treatment of this portion of the Hebrew Scriptures, while at the same time confident that it is not without great spiritual value. Under such leadership as this class is fortunate in having, there is much to be gained from such a study and nothing to be feared. Truth as the main thing is sought, whether enshrined in myth, legend, story, or semi-authentic or unquestionable narratives. As a sample of the thoroughness of the work, a minor topic, with its bibliography, is here given:

XI.—The Story of Cain and Abel (Gen. iv., 1–17). Hastings's Dictionary, I., 5 ff.; Encyclopædia Britannica, I., 33, IV., 642; Addis, "Documents of the Hexateuch," I., 7–9; Ryle's "Early Narratives of Genesis;" Schrader, "Cuneiform Inscriptions;" Delitzsch, "Genesis;" Dillman, "Genesis;" "The Bible for Learners;" Lenormant, "Beginnings of History," 146–217; "The Biblical World," III., 264 ff.

Outlined work of such character as has been prepared for this class ought to be put in the hands of many classes having access to good libraries, or having the financial ability to get together the one hundred and fifty volumes required for such a course. We hope that Dr. Moxom will publish such an outline.

Buddhism and Christianity

It is interesting and helpful to see ourselves as others see us. A Buddhist paper of Japan, representing the Shingon sect, has a notable article on Christianity from that particular Buddhist point of view. There are fifty sects of Buddhism in Japan

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alone. They differ widely, both in theological doctrines and in ethics. The author points to the wonderful influence which Christianity exercises. However, its advances have already reached their farthest limits, and "it is now destined to disappear from the face of the earth." It emphasizes the existence of an absolute Creator of all things, the Father of Love. In proof of this truth there has been no agency in the world's history more powerful than Christianity. In Buddhism, says the author, this truth is compressed in the same shape, only that in this system God is seen more as he dwells in nature. What the advocates of this religion call Buddha is practically the same as that which the Christians call Godhead. Another great truth which Christianity has made prominent is the obligatory character of the moral law. This doctrine of the sure reward and punishment is taught also by Buddhism; but the Christian conception of the nature of the future life and of the day of judgment "is not as reasonable as that of the Buddhist conception of the series of existences with gradual ascent and descent through the transmigration of souls." Christianity is indebted for its influence largely to the purity and the exalted conception of its ideal life. Christ offered himself as a sacrifice for the salvation of the world, and this deed has for all ages given to the world the possibility of an elevation and exaltation of mankind. The doctrine of the four Gospels is the most perfect and practical moral code under the sun. "In all of this there is nothing that conflicts with Buddhism. But the Christian doctrines have still another side. They teach superstition and ignorance, and these weaknesses will finally bring about the end of Christianity, unless they are cured in time. The most important of these dangerous doctrines is that of the Trinity." The article is valuable because it shows that the various teachers of religion are nearer together than many imagine.

A Sunday Rest Congress

In September, 1900, under the patronage of the French Government, an International Congress will be held on questions concerning Sunday as a legally and socially recognized day of rest. The sessions will be held in the Palais du Congrès of the Exhibition. The President of the organizing committee is Senator Bérenger, and among the members of the committee are representatives from both Catholic and Protestant clergy, as well as members of Parliament, economists and statists, and delegates from the various Chambers of Commerce, manufacturers' unions, and railway companies. The Congress will be open to all who are interested in its programme. The fee for membership has been fixed at ten francs. Only active members and delegates will have the right to take part in the sessions. The language of the Congress will be French, although papers may be communicated in other languages, always provided that a summary is presented in French. Two sessions will be held daily, at nine and at three o'clock. The discussions will be limited to the matter stated in the programme, and speakers will not be given the floor for more than a quarter of an hour, nor will they be allowed to speak twice in the same session on the same subject, unless the Assembly should decide otherwise. The Secretary of the Congress is M. Bompard, 28 Rue d'Assas, Paris, France.

An Open Bible

The present is sometimes spoken of as the age of an open Bible. While it is true that we may read the book with no one to make us afraid, to many it is still a closed book because of the fragmentary way in which they read. Many passages are better understood in the light of knowledge gained by reading other parts of the Bible. One part illumines another. The study of particular passages is good, of course, but often we are hindered in the interpretation of a passage by our lack of familiarity with the whole Bible. Systematic and consecutive study of the whole Bible is encouraged by the "King's Household Slip-book." It divides the entire Bible into a four years' course, giving a portion for each day and providing for the reading of the New Testament during each of the four years, so that the reader, while seeking a comprehensive knowledge of the whole field of Bible truth, is still kept in touch with New Testament teaching. Those who wish to join the class now forming should address Mrs. E. H. Bronson, Salem, New Jersey.

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Correspondence

The Churches in Cuba

To the Editors of The Outlook:

In the number of The Outlook received yesterday I read with interest the statement made by Archbishop Ireland.

As a pastor in Cuba I must object to the assumptions of the Archbishop that Cuba is a Catholic country, etc., etc., and that therefore Protestants should not attempt to labor there.

I presume that England, Canada, and Australia may be considered Protestant lands, but the Catholic Church appears to consider it has a right to labor *there*.

I fear the Archbishop's knowledge of the religious condition of Cuba is very faulty, or he surely could not have written as he did. One Protestant church in Cuba alone has a membership that counts by the thousands. During my eight months' stay in Cuba I have visited thousands of homes, and have found the following state of affairs:

(1) Thousands of Cubans do not hesitate to say that they not only *do not* belong to the Catholic Church, but that there are reasons that make it impossible for them to *become* members of that Church.

(2) Hundreds of Cuban families have the Bible in their homes; they have not attended the Catholic Church for many years, and state that they are Protestants.

(3) A great number of persons (children of persons referred to) have *never been inside a Catholic church*, and wish to attend a Protestant place of worship.

(4) A large number of persons who once frequented the Roman Catholic Church have left that body, for reasons which I will not grieve your Catholic readers by stating. These have drifted into unbelief, and are the least susceptible to religious impressions.

Our worthy Archbishop is indignant that American occupation should seem to be confounded with Protestant supremacy, and that some American officer should be present at the exercises in connection with a Protestant church. What a pity that the objection was not raised at a time when Church and State were one in Cuba, and when at every function of the Church the country of Spain was represented! What a difference it makes when *our Church* is not the one favored! I am sorry to disagree with the Archbishop, but my conviction is that it would be a cruel thing to leave thousands of Cubans without a church home, as, for reasons given, they are outside the pale of the Roman Catholic Church.

A. DE BARRITT,
Pastor of the First Congregational Church, Havana.

Religion in the Philippines

To the Editors of The Outlook:

I read with unusual interest Archbishop Ireland's reply to The Outlook's letter. It is a very shrewd statement of the Roman Catholic Church's attitude to Protestant aggressiveness. It is because we believe that Roman Catholicism is "partial and fragmentary Christianity" that we insist upon the immediate dissemination of Protestant truths, freed from superstition and corruption. I say it is a very clever argument for the Church he represents, because the longer Protestants delay in sending missionaries, the firmer his Church will become established and the harder it will be for the introduction of Protestantism. I speak for a truly Christian civilization that has benefited our own native land, and which will also add to the Filipinos and West Indians innumerable liberties, both civil and religious. Shall we wait for the saloon and army canteen, with their debasing accompaniments, to control Cuba, Porto Rico, and the Philippines before we advance as a missionary church? No; "Forward, march!" is Christ's command to the Church. We must obey. Christian missionaries can greatly assist our governmental representatives in the delicate task before them. Let every Church select its very best and wisest members, who will also be loyal American citizens, to continue the evangelization of the world in these newly acquired territories.

Norfolk, Va. DANIEL T. MERRITT.

Mr. Moody at Northfield

To the Editors of The Outlook:

In the current issue of your paper, under The Religious World, I notice an extract from a report of Mr. D. L. Moody's

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remarks at the Northfield Conference in asking the prayers of Christians for the country. The quotation contains one or two mistakes which we would ask you to kindly rectify. There is a mistake, first of all, in the amount reported to be expended on the chapel, for which *thirty thousand* dollars and *not* three hundred thousand has been raised. And a similar mistake has occurred in the statement that ten thousand people attended the opening of the chapel, instead of one thousand. In the words attributed to Mr. Moody regarding our statesmen the insertion that they "live near to God" and are "noble men of God" is incorrect. Mr. Moody would not make so general a statement of the religious life of any body with whose members he was not personally acquainted. What he did wish to emphasize, however, was the fact that the members of our Federal and legislative bodies were men who were honestly, and often at personal self-sacrifice, rendering to the country the best service they were capable of; that they were men of integrity, and in their number it would be difficult to find one who could be drawn from what he conscientiously believed to be right by any motives of personal aggrandizement. Mr. Moody has no sympathy with Christians who give vent to personal animosity against the leaders of opposing political parties. W. R. Moody.

Social Distinctions in the United States

To the Editors of The Outlook:

Among the anomalies presented to the curious observer by the complex structure of social organization in this country, none are more patent or more baffling than the discriminations recognized between employments and professions equally useful, honorable, and important, and to which, in point of fact, the best people of every community belong.

It would seem that where the hand hardened by early labor at the plow, at the forge, in the machine-shop, in the mines, may take up the temporary but magnificent powers of Chief Magistrate of the greatest people under the sun, the special pursuits of citizens would be unconsidered, and that a nation of shopkeepers, artisans, and speculators would treat with equal respect persons of ability and courage engaged in the highest and the humblest avocations. That this is not the case it is hardly necessary to say. To foreign peoples, with their peerages, their almanacs, their privileged classes, we present the spectacle of a great and free people, absolutely independent in thought and deed, gloating over its freedom from old prejudices, yet deliberately shackling itself with all sorts of petty, arbitrary social distinctions. Having no privileged class, we proceed to manufacture one, or rather to adopt many, all hampered by very amusing discriminations. The obvious qualification of birth and good descent is blurred by the fact that our families, losing fortune, undergo many mutations, and that the best blood of our country may be often found in very low and even menial pursuits. A society of birth would be sorely puzzled to maintain its splendor in the United States did it really open its doors to all entitled to enter them—and only to those. Therefore it makes its gilded sham in another fashion, based upon money, yet not honestly or admittedly so grounded. Its men all have professions or trades, or are engaged in some branch of commerce; between these avocations society proceeds to draw its lines.

The profession of teacher, for instance, graced by the brightest minds and loftiest purposes of the age, and to which a large proportion of our most eminent citizens have at some period of their lives belonged; this profession, set apart from—may I say above?—all others by the refinement of its duties and the greatness of its responsibilities, is said to entail a loss of "social standing" upon its members. The army and navy, although necessarily composed in part of very coarse native material, rank high in the social scale, and few questions are asked as to the social antecedents of the lieutenants and captains who, thanks to the recommendation of some favored son of the people, went as rough farmers' or shopkeepers' boys to be polished into gentility at Annapolis or West Point. The lawyer, successful in business, holds his own in the highest circles, provided that by some means or other he make money enough to enter them. Between the doctor and the dentist a broad dividing zone is found. Both men may be equally well or poorly born, with university education, with love

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of science, with good success and ample fortune—but the physician, who sits by a woman's bedside and applies the knowledge attained in the hospital and the clinic, ranks, in the opinion of society, his brother who applies his scientific skill to the lady's teeth, in the chair of his luxurious operating-room. Among merchants similar grades exist, but sharper and more intelligible; there is at least an appreciable distinction between the man who counts the dimes and pennies of a retail shop and him whose gains are heavy in the money-bags. We can all enjoy the naïveté of the schoolgirl who, when taxed by her young companions with the charge that her father kept a grocery shop, replied: "Yes, *but a very little one!*"—the horrified young aristocrats, the tormentors of this little plebeian, being, *par parenthèse*, respectively the granddaughter and daughters of an eminent jurist, originally a carpenter, and of a prominent citizen whose large fortune had been scraped from the narrow margin of sugars.

To the honor of our land be it said that the ministry is treated in the United States with universal consideration. Whether of the church or the meeting-house, the Christian minister and his family are respected by the wealthiest and most distinguished members of the oddly constructed, curiously combined, and most motley association known as "our best society." M. V. E. C.

Is It a Fetich?

To the Editors of The Outlook:

I have read with much interest Mr. M. G. P. Rice's timely and forceful protest in The Outlook of August 26 against the college examination. Educators generally will be inclined to applaud much that he says, especially when he inveighs against the injurious overstrain that is being put upon our youth at the behest of modern scholasticism.

But, to my view, Mr. Rice's article is weak in two important particulars: first, he quite ignores the well-known fact that nearly if not quite all our colleges and universities accept, without further credentials, the graduates of any preparatory school whose work reaches an acceptable standard; secondly, he fails to point out any adequate test, other than the conventional examination, by which the authorities of a college may know that a proposed matriculant who brings no credentials is fitted to undertake the college work.

As a teacher I had for many years much to do in preparing young people for entrance into colleges and universities, and it has been my experience that the authorities of these institutions never refuse to give full credit for elementary work when the fact of such work is properly proved. I have even had my pupils passed in certain branches of study at Leland Stanford Junior University and the University of California, upon my personal certificate as their instructor in these branches, although I was personally unknown to the professors in charge. I am credibly informed that most of the Eastern institutions are equally liberal. Certainly this is true of Ann Arbor and the University of Chicago, neither of which institutions shows any d sposition to withhold from the entering student due credit for work that has been faithfully performed.

As at least ninety per cent. of the matriculants of our colleges consist of students duly accredited from high schools or academies, it is evident that the importance of the entrance examination "fetich" has been somewhat overrated by your contributor. From the instances of seeming hardships which he cites, I am inclined to think that his arraignment of the examination system has been written in behalf of those applicants for college entrance who have been prepared outside the ordinary channels. Now, as to them, the college must have some way of determining their educational fitness other than a facile acceptance of the judgment of too partial friends. The college would surely fail of its purpose were it to throw open its doors to the rabble of raw and half-taught youth who, with the entrance examination abolished, would quickly flock through its doors. No doubt the examination red tape is often too binding, and no doubt, too, the set examination rather than the instructor's general knowledge of the student's work is too often made the test of advancement. But no one has found a better ready means of testing educational acquirement than that afforded by the written examination, rationally conducted. If Mr. Rice knows of such a means, he would render a dis-

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tinct service to the cause of education by making it known. Certainly none would welcome such a discovery with more gladness than the college professors themselves, who are worried with the "examination fetich" hardly less than are the students.

CARL C. MARSHALL.

Battle Creek, Mich.

Not Applicable

To the Editors of The Outlook:

The article by M. Gordon Pryor Rice in The Outlook for August 26, entitled "A Fetich in Education," condemning the modern system of college entrance examinations, indirectly refers to Cornell University as an institution where the worshipers of this fetich are of the strictest sect. The fact is that the system of admission by certificate prevails here almost to the exclusion of admission by examination. During the past four years the number of applicants admitted by school certificate or Regents' diploma and by examination, respectively, was as follows:

	Year.			
	'94-'95.	'95-'96.	'96-'97.	'97-'98.
Certificate or diploma.	274	283	333	473
Examinations.....	23	28	28	25

C. W. P.

Cornell University.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Kindly mention (1) the best modern work on sermonizing for a young preacher, one that will help in the analysis of texts and the logical development of a discourse. 2. What is that "complicated cycle" discovered by the Swiss astronomer, M. de Cheseaux, and referred to by Professor Austin Phelps in his "My Note-Book" as having been known and used by the prophet Daniel in his predictions of coming events? 3. Has there ever been, can there be, any prophetic significance or bearing on human life and destiny in the appearances and movements of the heavenly bodies? 4. Did the late Professor Loomis, of Yale University, claim to have discovered with the telescope a great vacuum in the northern heavens which he believed to be the "empty place" spoken of by Job in chap. xxvi., v. 7? 5. If so, what kind of a vacuum is it—the absence of worlds, or the absence of ether, a real vacuum which "nature abhors"? 6. How did Job learn that the earth "hangeth upon nothing," when the universal belief of his time regarded it as built upon a moveless foundation? R. J. B.

1. The Rev. Dr. Broadus's Lectures on Preaching have passed through more editions than any other we know of, and may be regarded as good as any on that subject. 2. We do not know, but it has no relation to Daniel, whose "predictions," as most scholars believe, so far as relating to historical events, were mainly of later date than the events. 3. No. 4. We doubt it. Some parts of our sky are more thickly starred than others, but astronomy recognizes no "vacuum" anywhere. 6. Whatever the popular belief, men of culture in the ancient world had more correct theories. Pythagoras, in the sixth century B.C., taught that "the earth and planets move in oblique circles." Anaxagoras, a century later, explained the theory of eclipses. The author of "Job" may have learned something of these theories.

In your issue of August 19, in reply to "G. W. B.," you state that "such events, however, as the deliverance of the three Jews from the fire must be regarded as legendary." Why *must?* To one who is not a critic, but only an ordinary reader, there seem to be very good reasons why just at that period of the world's history our Father should make such a display of his power. G. G. M.

The book of Daniel having been written some four hundred years after Daniel, with the design of encouraging the Jews to resist the Syrian tyrant, the tradition of that deliverance from the Babylonian tyrant was well suited to the design. But that it was believed then is not enough now for any one who has discovered the unquestionable fact that there is a legendary element in the Bible. One criterion of any action whatever is that there should be an adequate cause for it. But, according to the story, the most that resulted from the stupendous event was a decree of the king forbidding disrespect to the God of the Jews. No lasting effect accrued, as from the mighty works of Jesus. Such a miracle for so slight a consequence would be like firing a cannon at a fly. There is no adequate cause apparent for an act so unproductive and inconsequential.

I would like to ask, How can I make a man believe that Jesus Christ is the Son of God, and that he died, was buried, and rose again for the redemption of the whole world? I ask this because we have a man here that is a

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good fellow in every sense of the word, sings in our choir, and I was anxious for him to identify himself with us by confirmation. He is much interested in the church, but says that he cannot bring himself to believe in the Creed. J.

It is difficult to answer such questions without personal acquaintance. The root of difficulty is sometimes intellectual, but oftener moral. In the former case, provided your friend is thoughtful, Professor Clarke's Johns Hopkins lectures, "What Shall We Think of Christianity?" (Scribners, New York, $1), might prove helpful. In the latter case some quickening of the conscience to meet the demand for such righteousness as the Sermon on the Mount requires will in time dispel many doubts of an intellectual sort. Note also that the Rev. Alfred Momerie, in one of his little books, maintains that the only qualification which the Anglican Church insists upon for admission to her communion is the earnest purpose to live righteously.

I am for the present making my reading bend in the direction of a study of the life and times of St. Paul. Please favor me with the titles of a few works that you regard as valuable. I am now reading Farrar's "Life and Work of St. Paul." I have read Dr. Abbott's "Life and Letters of Paul." I have also Stalker's "Life of St. Paul," Meyer's "Paul, a Servant of Jesus Christ," Taylor's "Paul the Missionary," Conybeare and Howson's "Life and Epistles of the Apostle Paul," "The Pauline Theology" by Stevens, "Paul and His Friends" by Banks, several lectures on St. Paul by Stalker in his volume "The Preacher and His Models," "Half-Hours with St. Paul" by Steele, and also several commentaries. L.

We suggest these others: Matheson's "Spiritual Development of St. Paul," Sabatier's "The Apostle Paul," Renan's "Saint Paul," Ramsay's "Paul the Traveler and Roman Citizen," Stevens's "Epistles of Paul in Modern English," McGiffert's "Apostolic Age."

Please tell me—1. How shall I convince an agnostic friend, who has read Huxley, of the divine inspiration of the Bible? He doubts on the ground that the Old Testament attributes to God actions and qualities which we look upon as sinful in man. 2. Will he, if he continues till death to deny the divinity of Jesus Christ, be eternally lost? 3. We are taught that the Epistles are divinely inspired, and that the Sermon on the Mount is divinely inspired. Do the words have precisely the same force in both cases? Or, when there seems to be an inconsistency between the teachings of Christ and the teachings of one of his Apostles, are we justified in disregarding the latter and accepting the former as having a higher authority? 4. Would not the plan of basing every doctrine on the words of Christ himself meet many of the objections of agnostics? 5. Is there any church which does this? ORTHODOCIUS.

1. He has probably imbibed a mistaken idea of inspiration. Let him read a little book, "The Early Pupils of the Spirit," which will set him right on that subject (T. Whittaker, New York). 2. No man is "lost" by a merely intellectual error. 3. "Divinely inspired" means the same in each case. The inspiration is not in the words spoken or written, but in the speaker or writer. We must recognize a larger inspiration as we recognize a larger life in Christ than in his disciples. Everything in the Bible, as in the world, must be tested by the judgment of Christ. 4. As a mere matter of fact, we fear it would not. 5. All churches think they do so, but few do it strictly. The doctrine of the fall of man, for instance, is otherwise based.

Please name a list of works or magazine articles to be consulted for information about "Curious and Little-Known Religions of the World." G. W. D.

Probably your best source of information on this subject would be in a work which gives a full account of the lowest races, such as Ratzel's "History of Mankind," of which two volumes have already been issued by the Macmillan Company, New York ($4 each). Some of the latest and most important data on this subject may be found in Lang's "The Making of Religion" (Longmans, Green & Co., New York, $4).

Can any one tell me the remainder of the poem from which the lines below are quoted, and also the name of the author? These lines were quoted in a letter dated 1880, and this is the only clue I have:

"Stay for me there, I will not fail
To meet thee in that lonely vale;
And think not much of my delay,
I am already on the way.

. . . . . .

Each moment is a short degree,
And every hour is nearer thee."

C. H. B.

Will you tell me, in some issue of The Outlook, the whole or a part of the poem called "Fanny Forrester's Bird," or suggest books in which it may be found?

A. B. L.

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FOR THE LITTLE PEOPLE

In the Cave in the Woods

By Mary Allaire

Her hair was like white silk that had been spun in the yellow sunshine and had caught its rays. Her eyes were like the violets that blossomed on the bank in the woods where the sunshine lay longest. She had learned to sing from the birds and to dance by watching the tall grasses swaying in the wind. For playmates she had the little wood people, squirrels, rabbits, and the deer when they were babies. She found nuts for the squirrels and piled them at the foot of their trees, and roots and herbs for the rabbits, which they found in easy hiding-places. Her dolls were pieces of wood p cked up in the forests; their dresses, the leaves of trees and the wild flowers, wh ch were sewed with grasses. Such a busy, happy life this lovely baby lived in the deep woods! The days and the weeks and the months went by, the baby growing more and more beautiful; she lived in the woods at first very happily. For when she was tired, there was always a bed of moss near by. As soon as she was thirsty, a little rill was not far off. The wild berries were always growing, and the flowers seemed to spring up wherever she walked. When she went to bed, the softest lullabies were sung, and she dreamed the most beautiful stories. One day she looked up and discovered that the leaves had nearly all gone from the trees; that the squirrels were so busy hiding nuts that they paid no attention to her, while the rabbits were burrowing and digging too busily to answer her calls. She leaned against the trunk of a big tree. How still everything was! The golden haze made all the woods beautiful, but there was no one to speak to; the grasses did not dance, nor the tall weeds, for there was no wind to play a tune. For the first time the little girl was lonely, and the tears came into her eyes.

"How the leaves begin to blow, and the flowers to bend! and I'm cold," she said, with a shiver, moving closer to the tree, and drawing the skirt of her skin dress about her.

She slowly slipped down on the bank at the root of the tree. The leaves fluttered again and again. The little girl felt the wind touching her eyes and cheeks; her eyes closed, and she sank softly down. The giant crept out of the woods, picked her up, nodded toward the trees about, and everything was still. When the little girl woke up, she was in a cave in the woods, in which a soft, clear light was shining. The pine-needle bed on which she was resting made her know that she was in a world she knew before quite well. She moved, and immediately the giant came to her and touched her on the forehead. The light in his eyes seemed to glow about her. She raised her hands and patted his cheeks. "A loving heart," he murmured, "but that is not enough."

The little girl gave him her hand as she rose, and walked about the cave with him.

It was a wonderful place in which she found herself. The soft light shone always, but there were no windows. Long afterward the little girl learned that this was the light of the sun and the stars that shone on the leaves and was carried down to the roots and warmed and lighted the earth, just as she learned that the beautiful dripping fountains that made their baths and gave them water to drink were the rain and the dew that fell on the leaves and came to them through the great trunk of the oak that she loved to play under.

The giant carved the most beautiful paper-cutters, bowls, wooden forks and spoons, which he carried to the nearest town and sold. "Thou must care for these," said the giant, "when I am gone. Never touch them, for they are worth much," he said, pointing to the shelves on which he kept dozens of things beautifully carved, against the day when sickness might come and he could not work. One day the giant was gone, and

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the little girl was playing outside the cave. None but the giant and the little girl knew how to find the door. There was a rustle in the woods, and the little girl was surprised to see a beautiful lady, who asked softly, "Will you take me in to rest?" Now the little girl remembered what the giant told her, but she wanted to please this beautiful lady. "Thou mayest rest here," she said, pointing to the soft, mossy bank on which she had often rested herself.

"Nay, beautiful child! I would rest in the house, where thou mayest guide me, if thou art kind."

The little girl looked at her and smiled sweetly.

"Thou mayest rest here, and I will bring thee a cup of cold water," she answered.

The lady drew her beautiful dress about her and sank down on the mossy bank. Freda—that was the little girl's name—ran gayly toward the big oak, and slipped into the beautiful cave. With a quick glance around, she sprang lightly on the table made of a smooth stone, and reached to the shelf for the prettiest cup.

"I'll put it right back," she whispered. In a moment it was filled with the cool, sparkling water. She hurried to the lady and presented it gracefully.

"Thank you, dear child. Oh, if I had some food!"

"Would berries do?" asked the little girl.

"Yes, sweet child," said the lady, closing her eyes wearily.

Freda hurried back, and, taking from the shelf the beautiful carved saucer that belonged to the cup, filled it with the blackberries the giant had gathered before daybreak. In a moment she stood before the lady, who, with glistening eyes, was examining the cup. The little girl handed her the berries, and the lady thanked her.

"Do flowers grow near here?"

Without a word the little girl sped away and gathered handfuls of beautiful cardinal-flowers that grew on the banks of the stream not far away. When she came back, the lady was gone, and there were no beautiful cup and saucer. The little girl sank frightened on the bank. The clouds came and the winds blew, but at once the giant appeared.

"Thou must pay the penalty," said the giant, softly, looking at the weeping little girl on the mossy bank. His head dropped on his breast, and the tears fell, and a great rain-storm startled the wood people. When the giant raised his head, a milkweed stood before him, its beautiful pod of yellow silk drooping as though it could not face the sunshine.

The giant walked sadly away.

In Doll Land

In Germany there are whole communities of people who make dolls; whole families that work all day at doll-making, each one having his own part to do. Not only do these families make dolls, but the fathers and mothers of these fathers and mothers made dolls, and so did the grandfathers and grandmothers. A man making a doll out of a piece of wood, using a knife to do it, will draw himself up proudly, and tell you that his grandfather made the same kind of a doll.

The mothers in the families cut out the bodies, the children make and stuff them, the fathers paint and treat the faces. In some families, where there is a great deal of talent, the whole family makes heads.

Some of these doll-makers have come to New York, and they live near together, making a little German village of doll-makers. These people make only the rag dolls which we see in the stores dressed in gingham, and wearing sunbonnets on their heads. Some of the women and girls make the clothing and bonnets, the boys stuff the bodies, and, as in Germany, the men make the faces.

A Scientific Grandpapa

By Margaret Johnson

"See, grandpapa, my flower!" she cried.
"I found it in the grasses!"
And, with a kindly smile, the sage
Surveyed it through his glasses.

"Ah, yes," he said, "involucrate,
And all the florets ligulate,
Corolla gamopetalous—
Compositæ—exogenous—
A pretty specimen it is—
Taraxacum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I *thought*," she said, with quivering lip,
"It was a dandelion!"

—*St. Nicholas.*

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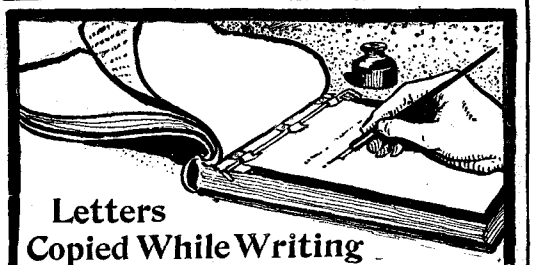

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